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REV. W. J. S. THOMPSON

We are grieved to announce the death of Rev. W. J. Sinclair Thompson, who was known personally to many readers of this Journal. "Tommy" was killed in a railway disaster near Lampang in north Thailand on July 8th., when the northern express was derailed and crashed with a great loss of life.

He was a Presbyterian Fraternal Worker with the Church of Christ in Thailand, and had worked there from 1937, except for the war years. He had an extensive knowledge of the educational system in Thailand and had made a major contribution to the work of the Christian schools. At the time of his death he was attached to McGilvary Theological Seminary as a member of the permanent staff, but still found time to assist other bodies in a multitude of ways. His eloquence in Thai and his wide learning and diverse interests made him an exceptional speaker and preacher. He will be remembered for these gifts, but most of all for his generous and humble spirit. It is hoped to institute a series of yearly lectures in his memory. Details will be made available later.

Mrs. Jean Thompson and her three children will return to the States shortly.

THE S.E. ASIA JOURNAL OF THEOLOGY.

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being the organ of the Association of Theological Schools in S.E. Asia

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CONTENTS

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		Page
THE PLACE OF THE GREAT AWAKENING	PAUL D. CLASPER	3
BUDDHISM AND CHRISTIAN- ITY IN THE LIGHT OF GOD'S REVELATION IN		
CHRIST	PAUL D. CLASPER	8
MAN IN BUDDHISM .AND CHRISTIANITY	U. KYAW THAN	19
THE NATURE OF THE RESUR- GENCE OF BUDDHISM IN BURMA	U. HLA BU	25
BUDDHISM IN THAILAND TODAY	H. G. GRETHER	32
SATAN ENTHRONED	TREVOR LING	41
MOSES (A POEM)	H. DANIEL BEEBY	54
THE "AKADEMI THEOLOGIA" AT JOGJAKARTA, INDONE- SIA	D. C. MULDER	57
THE CHRISTIAN MINISTRY: A BAPTIST VIEW	WILLIAM WINN	61
BOOK REVIEWS:	DONALD M. CRIDER HUGH N. LORMOR FRANK BALCHIN C. A. CHIN F. S. CHEN C. S. SONG P. D. LATUIHAMALLO D. BAKKER D. C. MULDER R. BEAVER	65

BR1 .

The Place of the Great Awakening

42

PAUL D. CLASPER

Perhaps it is just the time of year! Classes have finished and my eyes are a bit bloodshot from reading examination papers. And some of those exam papers! The very effrontery of that student in Old Testament! In a list of names to identify there was "Mizpa." And he added, "The wife of Abraham, who bore him many childrens." But much of my problem is myself. I have an annual sense of guilt over the section on Eschatology in the Systematic Theology class. Why does it seem to be physically impossible to reach that stage earlier than the last two weeks of the year! It is so easy to grow weary in well doing, especially in the tropical heat. And it seems particularly easy at this time of year to grow weary of teaching theology!

But this is not simply a matter of end-of-year physical exhaustion. One begins to wonder whether if the students graded our classes we would rate anything higher than that of a boring pedant. We are interpreters of the living Word and the Way of Life. But frequently our students must wonder if we spend restless nights dreaming up ways of making such vital subjects so dull. G. K. Chesterton once remarked that theology was frequently so dull and unimaginative that any good detective story was superior to it. He said, "I would rather spend my time finding out why a dead man was dead, than in slowly comprehending why a certain philosopher or theologian had never been alive."

But it was Kierkegaard who fired the most devastating blasts against the professors. Perhaps his experience was especially painful, but, then again, he may only have articulated with special sharpness what many of our own theological students dimly feel.

In his JOURNAL he recounts his classroom contact with the famous philosopher Schelling. "Schelling drivels on quite intolerably. If you want to form some idea what it is like then I will ask you to submit yourself to the following experiment as a sort of self-inflicted punishment. Imagine Parson R,'s meandering philosophizing, his entirely aimless, haphazard knowledge, and Parson H.'s

untiring efforts to display his learning, and imagine the two combined and in addition an impudence hitherto unequalled by any philosopher; and with that picture vividly before your mind go to the workroom of a prison and you will have some idea of Schelling's philosophy and the temperature one has to hear it in." pro

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There is more to our problem than unimaginative teaching methods. We deal with great themes, but in an altogether too academic and detached way. In the current jargon; we are not really existentially involved. We are like advanced cases of intellectual cephalitis. We keep growing in the head, but the heart has not kept pace. It was to just our kind that Thomas á Kempis wrote: "What doth it avail thee to discourse profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity? Surely, profound words do not make a man holy and just . . . I had rather feel contrition, than to know the definition thereof. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would all that profit thee without the love of God, and without His grace?"

Our learning all too frequently resembles a collector's passion for a wide assortment of facts and opinions; and our lectures transmit these details from our notes to the notebooks of the students. And they are not moved; and neither are we. It was against this that Goethe reacted when he wrote, "I hate evrything that merely instructs me without increasing or directly quickening my activity."

Perhaps this is a peril which is shared by all professors; a kind of occupational hazard. But there are special perils which are peculiar to the theological professor. We, more than others, are in danger of losing our souls while we discuss the *psyche*, the *nephesh*, Original Sin, and the Atonement.

It was Kierkegaard, again, who drew that ugly but unforgetable contrast between the apostle and the professor. The apostle was a man who bore witness for Jesus Christ and suffered persecution in consequence of his witness; the professor was an observer who collected materials for his lectures from the testimony and sufferings of Christ and the apostles, but who himself neither suffered nor bore witness. Kierkegaard imagined that a man stood near the cross of Christ and beheld that terrible scene, and straightway became a professor of what he saw. He studied the drama of the Cross, but was never crucified with Christ. He witnessed the persecution and imprisonment of the apostles and became a professor of apostolic history. But he did not live apostolically. "So it ended with the apostles being crucified—and the professor became

professor of the crucifixion of the apostles. Finally, the professor departed with a quiet peaceful death." We might even add a post-script. If he was an exceedingly good professor his friends would collect some miscellaneous and hitherto unpublished (for good reasons) essays and publish them in honor of the professor. This book, in turn, would be reviewed by the South East Asia Journal of Theology, with the remark that, naturally enough, a volume of this kind was uneven, and reflected great differences in subject matter and quality.

But maybe this is a too jaundiced view of the ministry to which we have been called. We may be as bad as that, or even worse. But just as surely as some have been called to be apostles, and pastors, some have also been called to be teachers. And this ministry is possible because of the gifts conferred by the Spirit. (Eph. 4:11) This is not simply a human activity. This is an activity of God, expressed through His Church for the blessing and salvation of the world. It is here that the roots of our teaching ministry are to be found. Perhaps especially at the year's end we need to recollect this rootage.

And we who engage in theological teaching are almost sure to be those who have seen the gift of teaching incarnate in a human life. We ourselves have been influenced by an encouter with some who were *both* academic *and* apostolic; professors *and* witnesses.

Nathan Scott, in his recent book MODERN LITERATURE AND THE RELIGIOUS FRONTIER, includes the following dedication:

To Reinhold Niebuhr
From whom I learned my first
lessons in detecting the religious frontiers
of contemporary culture—

Whose classroom was for me the place of the first Great Awakening

We know full well the perils of the professor. But here, surely, is the privilege of the professor. The classroom can be for some the place of the first Great Awakening.

Since teaching theology in South East Asia I have greatly profited by reading the works of the late H. R. Mackintosh of Edinburgh. In Seminary days I became acquainted with his TYPES OF MODERN THEOLOGY. But it has only been in

Burma that I have really digested THE CHRISTIAN EXPERIENCE OF FORGIVENESS, THE CHRISTIAN APPREHENSION OF GOD, THE PERSON OF JESUS CHRIST, and THE ORIGINALITY OF THE CHRISTIAN MESSAGE. Here, it seems to me, is still one of the best sources of help for our churches in S. E. Asia. Mackintosh speaks to the situation in which many of our churches are found. His writing has value, not only for his analysis of the meaning of grace in personal terms, but for the clarity and power with which he expresses himself. Here is theology as readable as Chesterton's detective story. Even those for whom English is a third or fourth language will greatly profit by reading Mackintosh.

Frequently when I have met men who did graduate study with this theologian, I have asked them about their personal contacts with him and their experiences in his classroom. I remember one former student, now a missionary in Asia, who spoke with great appreciation. He said: "I was with Mackintosh when he was giving the lectures which later were published as THE PERSON OF JESUS CHRIST. When I think of those classes one scripture text always comes to my mind. "If I be lifted up, I will draw all men unto myself." It just seemed that his classroom was a place where at scheduled times Christ was being lifted up in such a way that we were being drawn to Him in a new way, and in ways that would permanently influence the rest of our lives."

This surely is what a theological classroom can be: a place of the Great Awakening, where the grace of the Lord Jesus Christ ceases to be an obscure dogma, and comes to be the light of our seeing and the incentive to identification with the world in the power of His Spirit.

But the most encouraging side of this is that such experiences are not confined to the classrooms of the theological masters like Mackintosh and Niebuhr. This frequently is the experience of many students in the classrooms of those whose names are not famous, but where the combination of creative teaching, powerful ideas and images, and receptive minds turns the classroom into the place of the burning bush. My most grateful student recollection is of an aging philosophy professor in a small mid-western college in USA. He had mediocre enough material before him, and he vastly overrated our capacity. He had the audacity to believe that even college boys of limited background ought to read Otto's IDEA OF THE HOLY, James' VARIETIES OF RELIGIOUS EXPERIENCE, and Fairbairn's PHILOSOPHY OF THE CHRISTIAN

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RELIGION. He exposed us to Baron von Hugel, Evelyn Underhill, Rufus Jones and Edwin Lewis. For several of us his classroom was a bridge from where we were, to an entirely different world. We could never be the same again after that class.

Theological education can be something like that. And in S.E. Asia it is imperative that something of this quality be found. For our churches and their leadership stand in need of awakening and vision. The communication of facts and techniques only is entirely inadequate for today's needs. The intellectual sluggishness, innate conservatism, the persecuted-minority mentality, and the narrow "we-group" attitude of many churches threatens to stifle the living Word as it confronts the living faiths in Asia. In the midst of this situation are found our classrooms and some of the most promising young people in our churches. To be sure, there are days when we are reminded all too vividly of the text: "not many wise . . . not many powerful . . . not many of noble birth are called." But, all in all, we do have a significant opportunity. Perhaps this is what really presses in on the teacher at the end of the year. It is that our responsibilities are so great, our opportunities so numerous, and our performance so inadequate. But down deep we know that this realization is not so much a reason to change jobs, as a call to renew the effort in earnest. Ours is a strategic, front-line ministry, and we know it.

Buddhism and Christianity in the Light of God's Revelation in Christ.

by PAUL D. CLASPER

I. The Urgency of a Theological Evaluation.

When we investigate Buddhism and the meeting of Buddhism and Christianity we dare not act as if God had not revealed himself in "many and various ways in times past to our fathers by the prophets; and in these last days by a Son, whom he has appointed the heir of all things, through whom also he created the world, and who reflects the glory of God and bears the very stamp of his nature." The cause of understanding and a more mature and true judgement will not be enhanced by ignoring such light as God has chosen to give to men. If any light has been given and if the light is given at some points more than at others honesty and the cause of truth is best served by seeking to make the fullest use of the light, rather than disdaining or ignoring it in the hope of seeing further without it.

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It is then a presupposition of this paper that being a committed Christian does not prejudice the person from a sympathetic and fruitful understanding of Buddhism. In fact, if the revelation in Christ is what Christians believe it to be, it will be the most fruitful source for the most penetrating and sympathetic understanding of Buddhism and the whole religious consciousness of man.

From this perspective, more than any other, illusion can be checked, sentimentality recognized, and a standard of measurement given which will do justice to the facts. From the standpoint of God's revelation in Christ it will be possible to do greater justice to the meaning of Buddhism and Christianity, as religions, than these could do from within their own circle, without the benefit of the truth of revelation.

The inability of Christians to adequately appreciate, contact, learn from, or testify to their Buddhist neighbours has been felt by all of us living in predominantly Buddhist lands. I believe that a good part of this barrier is due to a faulty theological understanding of the relationship of both Buddhism and Christianity, as religions, to God's revelation in Christ. A distorted understanding of the Gospel and the relation of Christ to the forms of life and

worship in which Christians express their faith, combines with ignorance and unconcern as to the other faith. When the human elements of fear, suspicion and pride add to this we have the situation which makes fruitful conversations, to say nothing of evangelism, practically impossible. It is my belief that clarification at this point can and will lead to a breaking down of many of the walls and the building of better bridges for coming encounter. This will be a kind of final test and check on any theoretical construction. Does the theological understanding really further or impede the encounter for which we long?

II. The Point of View of this paper.

Let me state, at this point, a distinction which I have already implied and which I believe is crucial for an understanding of the question before us. It is utterly confusing to seek to limit our thinking to a comparison of the Buddhist religion with the Christian religion; as though we could compare the Christian and Buddhist idea of God, or ultimate reality; or compare and evaluate Buddhist and Christian social organization or ascetic practices. This may have some value. But the whole approach precludes from the start the understanding which we most need.

This kind of comparison easily leads to sentimentally comparing the best of his with the worst of ours, or dogmatically comparing the best of ours with the worst of his. From this vantage point neither the cause of truth or good personal relations can be served. we really need to see is how the whole sphere of man's religion appears in the light of God's gracious, redeeming revelation. Here the line is not between this religion and that; but, first of all, between God's revelation and man's response to that revelation, or the human activity which we designate as man's religion. In this, the Christian religion shows many kinships with the other religions of the world. Religious man, as man, has much in common, especially when we press beneath the surface dissimilarities to the more profound motifs which underly diverse expressions. question of theological evaluation is not how does the Buddhist religion compare with the Christian religion, but how is man's religion, by whatever name and tradition, seen and related to God's revelation in Christ.

II. Man—The Religious Animal.

The inseparability of man and religion is one of the best attested facts in the long story of mankind. Man seemingly cannot exist without reference to something he conceives to be ultimate. He then develops a myriad of sacred places, objects, and rituals. There will be authoritative scriptures, traditions, myths and theologies. There will be special orders of society. Not animals, but

man is primarily religious. He carries within himself a reference to that which is beyond himself but most intimately related to him. He can not exscind this reference. If he tries, a scar is the result and the scar itself is witness to this wider relatedness.

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Man, as man, whether he be Buddhist man or Christian man, shares this capacity. While some may insist that Buddhism is not a religion but an ethical philosophy, it can best be understood as an over-all way of relating oneself to reality in such a way that it is not inaccurate in this context to speak of it as religion. Once again, Christians may insist that Christianity is more than simply another variant of the word religion. Later we will examine this more carefully. But the religion of revelation does produce all the elements of religion and the Christian man must also be seen as at least religious man, however, much more he may be.

But what is this special quality in man? From whence does it arise and how does it appear from the standpoint of God's revelation in Christ? What are the influences coming from the outside of man which urge him to the formation of religious ideas and of religious phenomena?

Edwin Lewis has well said that, "Man's religion, quite irrespective of the form it may take, witnesses to his indestructible conviction of the mystery of things, of his own deep and perchance baffling significance. Only persons can be religious, because only persons can think about themselves in relation to a Higher and a Beyond." (1)

Religious man, then, reveals the fact that he has a capacity to apprehend that Beyond and make some response to it. From the standpoint of revelation this means that the source of our Being, God, is able to communicate with those He has created. This is what the Bible knows as the revelation of God through creation. Emil Brunner writes that, "Even the most primitive polytheistic or prepolytheistic idolatrous religion is unintelligible without the presupposition of the universal revelation of God which has been given to all men through creation."(2) It is because of this that St. Paul can recognize that among the men of Lystra, "God hath not left himself without witness," (Acts 14:17) and in Athens he declares that they ignorantly worship an Unknown God and that this is possible because they were created in order that they should seek after Him. (Acts 17: 27) There is, then, that in the religious life of men which we must acknowledge as the effect of the stirrings of the Divine Spirit in their hearts.

Lewis, E., A Philosophy of the Christian Revelation, Harpers, p. 18.
 Brunner, E., Revelation and Reason. Westminster, p. 262.

As Luther said, "God has implanted such light and intelligence in human nature, that it may give a token, and moreover a picture of His divine governance, that He is the sole Lord and creator of all creature." (3)

But the religious life of man reveals something more than his God-given capacity to apprehend the Divine revelation. It also reveals the sinful blindness which results from his attempt to receive and possess this truth on his own terms and for his own self-chosen ends. In the same passage, in fact, in the same sentence, which St. Paul speaks of the original revelation he also speaks of the original sin of all men: "Because that, knowing God, they glorified Him not as God . . . but became vain in their reasonings . . . and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." (Rom, 1.21f) Brunner comments that "The original sin of man breaks out first of all, and mainly, in his religion; the essence of original sin is man's apostasy and his inveterate tendency to be absorbed in himself . . . man in his religion is essentially eudaemonistic and anthropocentric in tendency, if not actually self-centered. Even in his worship of God man seeks nimself, his own salvation; even in his surrender to the Deity he wants to find his own security."(4)

When we turn to Buddhism and Christianity we will find abundant confirmation of this two-fold thesis. Whether Buddhists are atheistic or reverently agnostic on the question of God, there is no doubt as to the way being a total response which reveals man's kinship with the whole. As Baron von Hugel so aptly pointed out, "the observation of Buddhists as to the sickening character of all mere change, that their longing for Nirvana, for the complete cessation of all consciousness such as theirs, thus penetrated with a sense of mere change and hence of pure desolation, I think that this is quite magnificent as a prolegomenon of all religion. I take it to my mind quite simply as one of the most striking effects of the Real Presence of God also in those men's minds. It is because they have the dim, inarticulate sense of what the Abiding means that the mere slush of change is so sickening." (5)

For Christianity, it will suffice at this point to say that the greatest threat to the understanding of God's revelation has been the ineradicable tendency to turn the revelation into a new law in which man seeks by means of what Luther calls 'work righteousness' to make himself secure on his own terms. The fact that this has sometimes taken on a legalistic, sometimes a mystical, and

^{3.} Luther, M., E.A. 9, 4, quoted Ibid., p. 263.

Ibid., p. 264, 266.
 Hugel, von, Selected Letters, J.M. Dent and Sons, p. 364.

sometimes a nationalistic turn only shows the subtlety by which religious man can pervert the truth in his self centeredness.

Man, then, in his religion especially, reveals his great glory—his capacity for relatedness to the whole; and his great misery—his propensity to make himself the center and so bring perversion and destruction to all that he touches.

IV. God's Judgement on Man's Religion.

God has revealed himself through Jesus Christ as Agape-love, the creator and Source of life, whose untiring energy streams forth to communicate with man and sustain him in a fellowship of love. The Divine Energy is directed to this end of drawing men and enabling them to grow in this relationship of love to God and full participation in the Father's family. As such, "God did not send His Son into the world to condemn the world, but that the world through Him might be saved." (John 3:17)

Nevertheless this self-communicating love finds man always as religious man. That is, not only with a capacity to know and receive, but with a religion which shows the marks of his attempt to have God on his own terms. Man's religion turns out to be the most severe barrier to the ultimate purpose of God. Therefore God's revelation is first known as an opposition to that which man has erected against God.

Barth says, "The genuine believer will not say that he has come to faith from faith, but from unbelief, even though the attitude and activity with which he met revelation, and still meets it, is religion." Man's religious life can never be understood as an open-armed attempt to receive and welcome God's revelation. Religious man is ever seeking to understand God and be related to him on his own terms and from his own standpoint. This is not only true of primitive man; it is even more true of sophisticated, educated man. It is supremely true of the so-called "Higher Religions" and finds its most intense expression in the pious and ascetic religious man.

It was Luther who saw so clearly that revelation always finds its greatest obstacle in the egocentric piety of man's religion, and his words are equally penetrating for an Animist, a Roman Catholic or a Protestant Christian, or a Buddhist. "Outwardly crude things are only trifling compared with what is taught about growing pious with works, and setting up a worship of God according to our reason. For in this way the innocent blood is most highly dishonoured and blasphemed. The heathen have committed far

^{6.} Barth, K. op. cit. p. 302.

greater sin by their worshipping sun and moon, which they regarded as the true worship of God, than they have with any other sins. Therefore the piety of man is vain blasphemy and the greatest of all the sins that he commits. Similarly the creature which regards it as an act of worship and piety to flee from the world is far worse in God's sight than any other sin, and this is the state of popes and monks, and of everything that seems good to the world, and yet is without faith."(7)

Man's heart, then, is, as Calvin said, an "idol factory", and Barth has this in mind when he says, "It is an anti-God who has first to be known as such and discarded when the truth comes to him." (8)

As a Christian discovers this to be true in his own case he will sense his nearness to his Buddhist neighbor. This is no more a criticism of the Buddhist than it is of the Christian. In fact, it is the seeing of the situation of men, as religious man, first, which breaks down all pride and superiority and enables the Christian man to confront the Buddhist man in common manhood and common need.

It is not, then, by an extension of man's piety and asceticism, or an intensification or purification of man's "work righteousness" that man reaches God. As Barth says, "Not by any continuing along this way, but only by radically breaking away from it, can we come, not to our own goal but to God's goal, which is the direct opposite of our goal." (9)

One of the most disastrous mistakes which could be made would be to accept man's pious practices at their face value, that is, as men love to value them, and in a mood of genial tolerance, assume that all good and pious men in every religion have their own ways of reaching the truth. It is only in the light of God's revelation as judgement of man's ego-centric religion that it is possible to cut through the fog of sentimentality in this matter. If this is unsettling to both Buddhist and Christian then this is simply evidence of the pain which always accompanies the reception of God's truth by natural man. The pain may very well be later seen as the birth-pangs of creativity, or the loving judgement of God, seeking to lead us from the worship of idols (by whatever name and shape) to a reception of His grace and fellowship, which we discover to be our appointed destiny and our fulfillment.

9. Ibid., p. 310.

^{7.} Luther, M., quoted in Ibid., p& 300. 8. Barth, K. Ibid., p. 303.

V. God's Gift of Salvation Through Christ as the Basis of True Religion.

So far in this paper no distinction has been made between Buddhism and Christianity, as two expressions of man's religion, in his capacity for the divine and his attempts at self-salvation and self-sanctification. This kinship of the two has been maintained because a failure to realize this is the cause of that disastrous sense of superiority which has characterized the relationship of Christianity to non-Christian religious. The identification of God's revelation with the Christian religion has been one of the most paralyzing events in the life of the church in modern times. It has resulted both in a falsification of the Gospel and the misunderstanding of the non-Christian religions. It has much to do with the inability to establish speaking contact with the adherents of other faiths. The Christian religion depends entirely for its existence upon Goa's revelation in Christ. Apart from this revelation it has no being of its own. But the revelation is not identical with the religion of revelation, and the revelation is in no sense dependent on the religion.

Christianity, in so far as it is also man's religion, shows all the propensities to idolatry and self-righteousness found in other forms of man's religion. The New Testament bears realistic witness to the struggle between God's word in His revelation and the frailties of human religion, even as the prophets of the Old Testament were constantly engaged in confronting the unbelief of the religion of revelation with a fresh encounter with God's word of revelation.

It is of crucial importance for the relationship of Christianity to other religions that this situation be fully acknowledged in all seriousness. As Barth has said, "It is our business as Christians to apply this judgement first and most acutely to ourselves; and to others, the non-Christians, only in so far as we recognize ourselves in them, i.e. only as we see in them the truth of this judgement of revelation which concerns us, in the solidarity, therefore, in which, anticipating them in both repentance and hope, we accept this judgement to participate in the promise of revelation." (10)

But this judgement and evaluation, this relativising of the Christian religion, is only possible because of the revelation of God which is not relative, but which represents God in His love communicating Himself to men for their salvation. The new Reality has appeared, as Tillich following St. Paul, has testified. There is something infinitely more to be taken into account in the relation of Christianity to Buddhism than the human factors of man's religion. Ultimately "neither circumcision counts for anything, nor uncircumcision, but a new creation." (Gal. 6:15)

It is not part of my purpose here to give even in summary fashion a description of the content of God's revelation through Christ. Suffice it to say that God who spoke in many and various ways to our fathers by the prophets has in these last days spoken to us by a Son, and that to all who received him, who believed in his name, he gave power to become children of God, and that all of this is from God who through Christ reconciled us to himself and gave us the ministry of reconciliation. (Heb. 1: 1, 2; John 1: 12; 2 Cor. 5: 18).

But this means that there does stand a unique relationship between God's revelation and the reiigion of revelation, that is Christianity. While they are not identical, and the Christian religion can in no sense justify itself, it is possible, and it actually happens, that God does, in his Grace, justify and sanctify and make us of the Christian religion in the same way that he justifies, sanctifies and uses justified sinners. In this sense, and in this sense only, there is a "true religion". That is, in the sense that there are justified and sanctified sinners, there is a justified and sanctified religion. This is wholly due to the initiative and grace of God. There is a true religion, then, through the grace of God. It is true and continues to be true only by its constant realization of this grace.

Barth uses the illustration of the sun and the earth. The earth can not illumine itself, but it can reflect a light derived from the sun. In itself it is darkness. But there is more to be taken into account than this place of darkness. There is the sun, which is the source of light, warmth, and vitality.

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The Christian, then, with full realization of his kinship with all men in the matter of religion and sin, cannot act as if God's revelation and his election (which really means his creative patience and faithfulness) did not exist and was not active in the world. Barth has summed this up admirably by saying, "That there is a true religion is an event in the act of the grace of God in Jesus Christ. To be more precise, it is an event in the outpouring of the Holy Spirit. To be even more precise, it is an event in the existence of the Church and the children of God. The existence of the Church of God and the children of God means that true religion exists even in the world of human religion. In other words, there is a knowledge and worship of God and a corresponding human activity. We can only say of them that they are corrupt. They are an attempt born of lying and wrong and committed to futile means. And yet we have also to say of them that (in their corruption) they do reach their goal. In spite of the lying and wrong committed, in spite of the futility of the means applied, God is really known and worshipped, there is a genuine activity of man as reconciled to God. The has dominated its life. It has endlessly sought to show that its aim was not the perpetuation of a Western religion, but the frantic attempts to prove this and the inconclusiveness of the results have spoken louder than the arguments. To be sure the truth of God has shown through and interpenetrated this movement and many real victories have been won. But it is necessary to take a critical look at what have too easily been listed as victories, and see these in the light of the challenge of the relation of God's revelation to the religions of man, including the Christian religion. If I may make one final quotation from Barth: "During this third period of its history Christianity and the Church have had experience of many victories-more than would have been dreamed at the peak of the period in the 18th century. But no one should be deceived about the fact that they were Pyrrhic victories. And the no less numerous reverses, which it suffered on the same road, were more significant of the real state of things than the victories. And it may be that modern secularism for its part is still far from the end of its ways and possibilities. It may be that the powers of the heathen religions are far from being exhausted. If this is the case, it might become an ever more burning question, whether from the very standpoint of its existence as such, of its validity and task in the world. Christianity does not have cause to give a body blow to its own secularism and heathenism, which means-for everything else is secular and heathen—to set its hope wholly and utterly on grace."(14)

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VI. The New Life in Christ as Fulfillment of the Religious Quest of Man.

One question remains to be asked. Is there any sense, or in what sense, does the new life in Christ complete or fulfil the quest of which every man's religious life is the expression? Is there any continuity between the old way, whatever form it assumes, and the new way?

Bishop Neill in his book Creative Tension, states that "we believe in Christ as the fulfiller of all things. But the considerations alluded to . . . raise the question whether he must not first come as the destroyer before he can be the fulfiller, whether the only way in which he can fulfill human aspirations is first to reduce them to ashes." (15) He takes as an example the relationship of Christianity to Judaism. Christ comes as the new which cannot be neatly contained in the old. To cling to the old would be to resist God's revelation in Christ. But it is possible to look back on the whole heritage of Judaism from the Christological point of view. From

^{14.} Ibid., p. 336.

^{15.} Neill, S., Creative Tension, Edinburgh House Press, p. 28.

Church and the children of God and therefore the bearers of true religion live by the grace of God."(11)

This means that God's revelation does confront the world of man's self-assertive religion, and especially through the instrumentality of His body, the Church, as the justified and sanctified sinners who by Grace live by Grace. It is this standing in grace, which is the real source of strength as it confronts the words of man's religion, so typically represented by Buddhism. In its own weakness it is strong. In its own strength it is impotent and irrelevant. When it lives by the realization that it has nothing in itself but what it has received from God, then it knows that it does not have light and glory of itself. If it is not its own possession, then it also cannot be taken from it. Then and then alone does it have the commission and authority to be a missionary religion, confronting the world of religions as the one religion with absolute self-confidence to invite and challenge it to abandon its ways and to start on the Christian way. (12)

This understanding of the Church's essence and its relation to the religions of mankind also illuminates the past failures of the modern missionary movement. The constant temptation has been to look away from this electing love of God to its own inner life. And once the gaze is turned to itself, whether it be to see its ecclesiastical institutions, theological systems, works of philanthropy, inner experiences, moral transformations of individual believers, or the wider effects of Christianity on the world, then the secularization of Christianity is well underway. The real basis of her life and strength has been abandoned and, whether she is aware of it or not, self-justification, which is idolatry, unbelief and sin, has replaced the reception of grace as the basis of her life. Now, with what Barth calls the "unteachable ferocity of a secret despair of faith" another support is given to the Christian religion, and no amount of subjective piety can obscure the real shift of the center of gravity.

The modern missionary movement, at least in its Protestant expression, has occured at a time when the sending churches were frantically seeking strength in one place or another, but not finding their strength at the point of weakness made strong by the grace of God. Sometimes this strength was sought in a false. Biblical or ecclesiastical authoritarianism which wholly confused the truth of God with its conceptions of the truth, its social ethics, or church polity. Sometimes it sought a base which was individually romantic; sometimes liberal, taking its real orders from "modern man;" sometimes it has been a base of nationalism or race which

^{11.} Ibid., p. 344.

^{12.} Ibid., p. 357.

^{13.} Ibid., p. 357.

this perspective we see the whole movement as part of that historical preparation which found its culmination in Christ. Bishop Neill then suggests, "May it be that we have here the clue that will guide us in the intricate labyrinth of the study of other religions and of the relationship of the Gospel to them?" (16)

I will close by quoting Bishop Neill's concluding paragraph which admirably sums up his own conclusions on this matter, and which I believe sums up the direction to which I have been seeking to point in viewing Buddhism and Christianity in the light of God's revelation in Christ. "The tendency, in the comparative study of religions, has been to begin with the Yea; to take a non-Christian religion at its highest, to compare it with the biblical doctrine of Christ and to yield enthusiastic appoval to those points that commend themselves to the Christian conscience; but then to go on, perhaps a little regretfully, to the Nay, to point out that all this is still imperfect and needs its fulfilment in Christ. Should we perhaps proceed in precisely the opposite way, and recognize quite frankly that the Nav comes first, that Christ is the Destroyer before he can be the Saviour? We have recognized this in our own personal experience of passing from death to life. The judgement of Christ had been passed on everything that we were before we knew him; and yet the identity and continuity of our personal life has been maintained. Every religious system is as much an articulated unity as an individual human life. Each one, in its autonomy, in its aim of self-realization, is so far in rebellion against God and so under judgement. But this need not be the last word. As in the case of Judaism, we can learn to read these other religions Christologically, to look upon them from the vantage point of the Gospel. We can see that there is much that must be destroyed. Nevertheless, there are some things that can pass through the scorching fires of the judgement of Christ and rise again into a joyful resurrection. We may be sure that God, who has worked so long and so patiently among the nations, will see to it that if the nations and their faiths in the end turn to Christ nothing of value will be lost, and that whatever of worth the other religions have gathered in the course of their separate pilgrimage will in some way be brought into the riches of his everlasting city."(17)

^{16.} Ibid., p. 29.

^{17.} Ibid., p. 29.

Man in Buddhism and Christianity.

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by U KYAW THAN

In whatsoever context we think of man, whether in his glory, in his domination and control of the physical world, or in his misery and in his moral predicament, we will be led to ask the question, similar to that of the Psalmist: "What is Man?" What is man that so much worth and value is attached to his person? What is man that inspite of his success he still finds himself entangled in unresolved frustrations in relation to his own moral aspirations and immoral existence, in relation to his fellowmen and in relation to his universe? After all don't we find before us, beside us and around us the predicament of the modern man in modern society? He can dive down into the earth and the seas and explore the depths or he can, as it were, take the wings of the morning and ascend to great heights. With all the socalled progress in the fields of science, technology and material wealth, man still lives under the shadow of the creations of his own mind, even if we take only the examples of the thermonuclear bombs or possibilities of threats of total destruction relayed from man-made satellites. Man may literally colonize the moon but man has not learned to live in peace with himself or with his neighbour here on earth. He appears to be victim of his own material, intellectual His inventions are his own undoing. This is the paradox This is the critical stage in human history when man really seems to be in a position to bring total destruction upon himself or to learn to live in peace with himself and his neighbours and to cooperate for the greatest good of the greatest number of men in scales and proportions quite unthinkable in the previous ages. The crisis of the modern world is a symptom of the crisis of the modern man, not merely because man is at the turning point between death and life but also because man himself is facing the need to really understand his own nature and purpose.

For "life" and "death" are meaningless categories unless they are understood in relation to the nature, purpose or destiny of man.

The predicament of our times is undoubtedly a consequence of the conflicts of our world views and ultimate hopes and our understandings of man. The Marxist man in communist society, the Buddhist man and his view of cyclical history, the Christian

man and his understanding of eschatology are only some examples of the differences and contradictions we find.

Accordingly, the question "What is man" is not something which has arisen out of philosophical speculation or academic curiosity but it is an existential question needing immedate attention and an answer. And we deal with the question of man not because we want to suggest that man is the centre of the universe or the key to its understanding; but, at least, in the cosmic drama in which we all participate, whether we are Marxists, Buddhists or Christians, we find man as a significant member of the dramatic caste in whom we all share and experience something in common, whatever definitions we may each give of him.

Without pretending to be able to go into all the details and implications or taking them in any order, I list below the well-known affirmations on man in Buddhism:—

- 1. The Three signs of being. Any being in the thirty-one abodes has three signs viz. Anicca, Dukha and Anatta. These three signs of being (impermanence, suffering and non-entity or non-selfness) characterize also man. Life is always in a state of flux. Suffering and misery attend every existence of any being. There is no such thing as soul or self, self-hood, I-hood, Me-ness, mine-ness and We-ness. Buddha analyzed the being called 'Man' and proved it to contain no single permanent factor, nor anything resembling a changeless and immortal 'soul'. One so-called individual existence is in reality nothing but a mere process of physical and mental phenomena, going on for ages and ages.
- The five Khandhas. The existentialists, I understand, raise the question about the "essence" of any being as distinct from its existence. For example, what is specially the "dogginess" about a dog? Is it in that it has a tail, shaggy hair, two ears and four legs? What constitutes a dog and what is its essence? This question is also asked by Buddhist about Man. His "I" is a bundle of five khandhas consisting of the mental and physical components (Nama-rupa), the mental components being further sub-divided into: —sensations (Vedana); perceptions (Sanna); inclinations (Sankhara); and consciousness (Vinnana). 'I', 'he' or 'you' are merely terms found useful in conventional or current (vohara) speech. Physically man is a continually changing process of arising and passing away. Mentally man is a continually changing process of feeling, perceptions, mental formations and states of consciousness. Death consists in the dissolution of the five groups of existence. It is not a person or being that dies and transmigrates to a new body. "Rebirth" consists in the arising of the five groups of existence and it is not a person or being that is reborn or that reappears in a new body.

Man, cattle or brahma is "kamma-manifestation" for what "transmigrates" is the fund of Kamma or Kamma force which takes on new embodiment. Kamma is the tenant and the house is the form which embodies it.

The Buddhist accepts human personality merely in an empirical sense and it is vehemently denied in the permanent sense. Buddhism strongly denies the perpetuation of identity. The connection is maintained through deeds and their fruits and not through the 'doer', who really does not exist. Man therefore essentially is a bundle of actions and their results.

The five khandhas or groups of existence in no way continue any real ego-entity or atta and no ego-entity exists apart from them. All the five khandhas without exception are in a state of flux and even the body, the grossest of them is utterly changed every seven years.

Hence, the question "What is man"? may be answered in terms of the five khandhas and of a particular kamma manifestation in this continuing process of perpetual change and this answer in turn clearly relates itself to at least two of the three signs of being in that everything is further shown to have no permanence and no ego-entity.

3. The twelve Nidanas. But Man according to the Buddhist is not merely a being characterized by lack of permanence and lack of ego-entity; Man's existence is also characterized by suffering. For that matter all existence is suffering. The mother of all suffering is Ignorance. Hence the Buddha goes on to expound the chain of cause and effect (Paticca-Sumuppada) which enunciate that all that is, is the result of causes, as can be seen in the Twelve Nidanas or The doctrine of conditioned Genesis (or dependent organization). Because of Ignorance there appear rebirth-producing volitions. Because of rebirth-producing volitions there appears consciousness. Because of consciousness, there appear mental and physical phenomena. Because of these phenomena there appear the six bases of mental life. Because of these six bases of mental life there is the sensory and mental impression. Because of these impressions there is feeling. Because of feeling there is craving. Because of craving there is clinging. Because of clinging there is the process of becoming. Because of the process of becoming there is birth. Because of birth there is decay and death.

What ultimately then is the cause of death? It is not disease but birth, for if there was no birth there would have been no death, and the ultimate cause of birth and human existence is ignorance. For the removal of sufferings and of involvement in existence, wisdom (real knowledge of things) must replace ignorance.

If the nature and origin of man is understood in this manner it is quite natural to see the ultimate hope of man as attaining Nibbana, tht Final Release, release from the meshes of Samsara. It is to reach that state of Poise, free from the reaches of Flux and thoroughly sterilized of (Lobha, Dosa and Moha), Greed, Wrath and Illusion, the three cardinal evil concomitants of the human mind. From ignorance one must strive for real knowledge of things, the final stage of which is Enlightenment.

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In one way the Buddhist view of man is pessimistic, for to be man is seen as being involved in misery, impermanence and non-entity. The goal of man should be to become detached from existence. There is no such thing as ego-entity. There is nothing whatsoever for man to point out in himself with pride. Yet this pessimism is also placed alongside a certain optimism about human nature which optimism is evidenced by the injunction to mould one's own Kamma for attainment of Nibbana or Buddhahood.

The desire to detach oneself from Samsara leads one to practice good deeds for one's fellowmen in society and nation. The clergy and the laymen are encouraged to develop and practise the four Brahma Viharas (Loving-kindness, Compassion, Joy and Equanimity). Loving-kindness is understood in Buddhism as an active force. Compassion is identification with the condition of others or sympathizing with the sorrow of others. Joy is also understood as entering into the joy of others. Equanimity is not selfish indifference to the welfare of others but a return to a calm detachment from all excitement and to a serene and impartial attitude in human relations.

Those of us who are hasty to accuse that the Buddhist is only occupied with his own attainment of Nibbana may pause to consider the implications of the practice of the four Brahmt Vitaras by the Buddhists. Those of us who take pride in the loving service of the Church through the centuries may also remind ourselves of the diakonia of Emperor Asoka, his hospitals and service to the aged and the poor. So the Buddhist presses on in his attempts to improve his kamma and to attain Nibbana. He may proceed along the four stages of Advancement beginning with that of: - (1) Sotapanna (he who has entered the stream); (2) Sakadagamin (he who will return to earth only once more before attaining Nibbana); (3) Anagamin and finally, (4) Arahatship of really attaining Nibbana. In this connection we may only mention in passing the concept of 'Saupadisessa Nibbana' which can be tasted and experienced here and now as well.

Hence we are led not only to recapitulate what we understand as the Buddhist view of the nature, origin and destiny of man but also the very life and attempts to fulfill the purpose of man as understood in Buddhism. What do we say as Christians to these things? We need not dwell at length on comments we may have, except to present a few relevant indications of the Christian view of man.

In spite of the affirmations about the cycle of rebirths, the transmigration of kamma and the doctrine of the five khandhas, Buddhism describes manhood as having unique significance when it talks of the "five states difficult of attainment" and in the whole of the cosmos, being a man is the basic category in these five states. For one may be a nat or a brahma but it is only man who can attain Buddhahood or secure Enlightenment. The Psalmist in the Bible also speaks of the uniqueness of man for he is led to ask the question about man's nature because God deigned to visit man and endowed him with all dominion and potentialities. But while in Buddhism man secures his worth and enlightenment and is therefore highly significant, in the Bible man is given his worth by God. Manhood would have no meaning and no possibility but The worth of man is a gift and not an attitude which man claims for himself. This worth, which God gives to man can be repudiated by man and the state of man after the repudiation of this gift is characterized by his feelings of lost-ness, illusion, experience of misery or at times by illusions about his own potentialities. In a way, the Christian view of man is extremely pessimistic because man is really understood as having nothing in himself to be proud of. He cannot on his own achieve goodness or practise the four Brahma Viharas. But if the Christian view of anthropology is pessimistic in this sense, the Christian view of history is undoubtedly optimistic. For Christ has restored manhood to man. Man in Christ can really be man as God had intended him to be. Christ has conquered and history is moving toward that glorious end. Hence St. Paul witnesses to the whole creation groaning and travailing for the manifestation of the sons of God.

Christian virtue then is not works to improve one's kamma in the whole process of birth and rebirth and to hasten the move in the direction of Nibbana. Rather it is the natural activity of redeemed man. Christian virtue is not the seed for the growth of the future plant but the fruit of the wild olive onto which the good olive nature is engrafted by Christ. Christian action in community, state and nation is not expression of social diakonia to secure merit but proclamation of the new Age that in Christ is already upon us and the world at large. Christian life does not consist in lighting candles in different corners of human existence to dispel the darkness which is seen as enshrouding the rooms in the houses of men but rather in announcing the arrival of the Dawn and in telling man everywhere to open the doors to this enlightenment and receive the light, to live and behave as children of the day and not to struggle in darkness severally in closed homes. In refusing the

true overpowering light we in our own dark homes are developing artificial lights which in turn throw unbecoming shadows of ourselves and our fellow-men around us. The more we succeed in developing these artificial lights the more darkening shadows are thrown of ourselves and our fellow-men. But there is not only the arrival of the Dawn. There will also come the time when the closed doors of our houses and shelters will be torn away from us and we will discover how we have been noticing less of our fellow-men and more of their shadows produced by our own artificial lights—the very artificial lights we describe as human achievements over the centuries and changing times.

Then we will know man as he is known. We will see as we are seen by the One who though counting it not robbery to be equal with God, yet took upon Himself the form of a man—the nature of true man—whose components we cannot analyse and define but in real encounter with whom we will behold,—the Man.

U KYAW THAN.

The Nature of the Resurgence of Buddhism in Burma.

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A future historian of the post-war period cannot fail to record the revival of Buddhism in Burma as a most striking phenomenon. It is true that this revival began in the pre-war British period with a dedicated minority. Ledi Sayadaw, acknowledged to be the most learned bhikkhu in the recent past, started a movement for Buddhist study and mission. He attracted quite a devoted following with his profound exposition of Buddhist philosophy and inspired his followers to carry on Buddhist mission. A few western educated Buddhist laymen also organized the Y.M.B.A. in Rangoon under the impact of a similar Christian association in order to promote religious education and social service. However, these activities were limited in scope and influence and were overshadowed by the mounting momentum of political activity. Only when Burma won independence and was free to work out her own destiny, its Buddhist leaders started a movement to restore to Buddhism the pre-eminent position it occupied under the Burmese Kings. When Burma's constitution was being hammered out, an attempt was made by some influential monks and laymen to revive the role of government as "Promoter of faith" by pressing for making Buddhism the State Religion. Although the strong pressure then exerted failed to achieve this objective, the new Constitution recognised Buddhism as the religion of the majority of the people and gave it a special position. This movement to restore to Buddhism its pre-eminent status under the Burmese Kings found in U Nu, the devout Buddhist Prime Minister, a passionate champion. Under his zealous espousal of the cause, Buddhism has almost regained its former prestige, popularity and political patronage.

One of the most significant events of the Buddhist revival is the establishment of Buddha Sasana Council in 1950 by Act of Parliament. The aims and objects of the Council are stated as (1) to repair pagodas and encourage the study of doctrine and meditation; (2) to publish and distribute Buddhist Literature and (3) to send missions. The Council's first act was to organise and convene the Sixth Buddhist Synod to mark the 2500 years of Buddha's Sasana which was attended at its inauguration by Buddhist royalty and leaders from all over the world and which

went on for two years from 1954 to 1956. For the holding of this Great Synod many substantial buildings including a special auditorium called the Great Sacred Cave and numerous residential halls for monks and laymen were built. On the site of this great convention was also built the World Peace Pagoda-a modern styled edifice—not only to commemorate the unique occasion but to symbolise Buddha's message for world peace. U Nu tried to arouse religious fervour all over the country by bringing sacred relics from India and Ceylon and exhibiting them in various cities Wherever the sacred relics travelled, the Buddhist people paid enthusiastic homage to them. The Buddha Sasana Council repaired old pagodas and built new ones. The International Institute for Advanced Buddhistic Studies was developed Likewise Pali University was and supported by government. established for traning monks particularly for foreign missionary enterprise. The work of translating sacred books into modern Burmese has been undertaken. There is a plan to translate the Tripitakas into English and other languages so that all peoples will know what Buddhism is. Missions to Burma's hill tribes as well as to India and the West are being undertaken and encouraged. One may mention here as an evidence of the revival of Buddhism in Burma the enthusiastic response of the mass to U Nu's appeal for political support to make Buddhism the state Religion.

While Buddhism has regained its status as the religion of the Burmese, among the masses its character has not undergone a noticeable change. It has entered into the warp and woof of national life and is an integral part of the racial tradition and national culture. To the mass of the people religious observance is only a conventional practice. Many Burmese Buddhists have superficial knowledge and understading of the basic doctrines. It was reported that when on a boat trip U Nu asked how many among the passengers could recite the Pancasila (Five Precepts), out of about 300 only a few could correctly do it. This is by no means exceptional. Among the common people Buddhism is still a thin veneer over a solid core of animism and superstition. While many will participate in religious festivals, engage in pilgrimages and observe religious practices, they do so as part of their social and cultural life.—To many it is a traditional pattern of their social life. One leading paper deplored the lack of improvement in public morals in spite of what it described as "vaunted revival of religion." The resurgence of Buddhism has caused no profound change in the religious life of the common people.

Among the educated youth, religion plays a less vital role than in the masses. The majority of them are secular in outlook and not religious minded. The religious activities of the Buddhist leaders have made little impression on the educated youth and young intellectuals. Some are mainly interested in modern scientific and technological advances. Many are absorbed in political activities and quite a few of these are influenced by communist ideology. Modern science and various ideologies rather than religion have captured the mind and heart of the educated youth and young intellectuals.

A survey of the Burmese scene gives one the impression that the resurgence of Buddhism has not deeply touched the common people or the educated youth and the young intellectuals. Although for a while there was a general enthusiasm, the mass is still not much affected by the religious zeal of the leaders. The people are content to follow their traditional pattern of life and are not challenged by the needs of the changing environment. On the other hand, the educated youth are eagerly looking for something that can meet the demands of the contemporary man and are dissatisfied with traditional religion. The Buddhist resurgence in Burma is mainly the work of U Nu and a few outstanding national leaders. They have created a renewed interest among the older civil servants in Buddha's teachings and in vipassana (meditation) as a means of attainment of peace of mind and conquest of self. There is also a revived missionary zeal among a few monks and laymen. So far missionary work has not met with enthusiastic response on the part of the Buddhist masses. Like an ancient pagoda whose "umbrella" is replaced with a newly gilded one, the golden glitter of the resurgence of Buddhism in Burma is at the top.

Among the factors affecting the Buddhist revival in Burma the political motive is evident. During the British period as Burma had need of a unifying force to stand against disintergration through foreign domination, Buddhism came to be a national asset. Politicians sought the assisttnce of the Buddhist monks to strengthen their activity. Traditionally the monks have stayed aloof from politics. But they were drawn into the political game and took an active part in politics because of their desire to gain political prestige for Buddhism. The Buddhists maintain that the decline of Buddhism is the result of alien rule under which it received no political patronage. They argue that just as in the days of the Burmese kings, there is need now for the independent government to assume the role of "Promoter of Faith". What a significant part Buddhism could play in politics is seen in the recent election when U Nu's party won a landslide victory because it promised to make Buddhism a State Religion. That politics is a factor in the revival of Buddhism in Burma can hardly be denied.

Dr. A. C. Bouquet in his book "The Christian Faith and Non-Christian Religions" wrote: "Political emancipation, national enthusiasm led people to look with renewed pride upon their own heritage, whether of art or religion. All this has led to the resurgence of Buddhism". In a country like Burma this obser-

vation carries with it an authentic note. Burma's art, architecture, music, literature and social life are bound up with Buddhism. Buddhism is a national heritage and nationalist Burma is justly proud of it. The revival movement is undoubtedly motivated by nationalism.

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While recognizing political motivation and nationalism as factors in bringing about Buddhist resurgence, its religious character cannot be minimised. Prof. R.H.L. Slater wrote: "Here it may be appropriate to emphasise the genuinely religious character of this revival." He agreed that nationalism plays a part in the present revival. But it owes also to the need to undergird the emerging national state with moral and religious beliefs and practices. U Nu has stressed repeatedly the need to provide spiritual and dynamic force for national life. Mere knowledge and skill are not enough. Character through religion is essential for the building of a new This is the recurrent theme of his speeches both here and As an ardent nationalist he sees the vital role of religion in nation building. It is necessary to recover the support of faith to meet the needs and demands of the modern man. The nationalist and religious movements are thus interconnected vitalising each To maintain nationalism to be a factor in the Buddhist resurgence is not to deny its genuine religious character.

In the present resurgence of Buddhism the traditional faith and practice are undergoing changes. The values which the neo-Buddhist accepts and seeks to realise are not the traditional ones. Nowadays many are advocating new forms of dana (charity). where the traditionalist considers building pagodas and monasteries and giving alms as the best dana for acquiring merit, the modern Buddhist advocates giving donations to found and maintain schools, hospitals orphanages, old peoples' homes and various social welfare institutions Another change is in the kind of goal held to be desirable for the nation. Buddhist politicians accept the Welfare State as the goal of their political effort. In this connection it is of interest to note that the newly coined work "lokanibbana" (earthly nibbana) has become part of common usage. The term stands for material prosperity right here and now and this is promised to every citizen of the Welfare State. Nirvana is here taken to be material prosperity attainable in this life. One can see here the tendency towards world-affirming outlook and this-worldly attitude to life.

Side by side with this there is a growing number of people interested in social-welfare and service. There is a noticeable trend to replace the ideal of detachment from the world by that of service to mankind. The Bodhisattva ideal of compassion and self-sacrifice for the welfare of mankind seems to be gaining ground. Some monks and laymen are now devoting themselves to social

service work. Interest in social concern is increasing. The meditation centres in Rangoon are said to be not only centres for mental exercise in concentration in order to achieve self-liberation but "focal points of the good" to initiate and promote a reign of peace and brotherhood in the whole world. While resurgent Buddhism in Burma is not consciously concerned with social reformation, some Buddhists are deeply committed to the task of bringing about a righteous government and a just society. There is a deliberate effort to seek for the support of faith to justify and inspire their social concern.

While the most impressive feature of the resurgence of Buddhism is the measures undertaken to promote the faith, some rethinking of traditional doctrines may also be noted. One of the most distinguished bhikkus. U Thittila, has expounded the concept of metta (world embracing love) in a way to make it the principle of social action. Mettā is not merely a feeling but a principle. It is much deeper than goodwill and more than loving-kindness and harmlessness. It is more than radiating benevolent thoughts: it is doing of charitable actions. It is the ground for outgoing service to mankind. He writes: "To do good for the welfare of humanity is our holiest work". A leading layman in describing the lovingkindness of the Buddha states: "His love encompasses all beings without distinction, and he is ready to suffer every kind of martyrdom for their benefit. He is a teacher and a guide, loving father and the servant of all". Here we can see a distinct approach to the Christian idea of sacrificial love. The doctrine of anatta (non-ego) is likewise reinterpreted by some to mean only the denial of personality in its phenomenal aspect. It merely states that there is no enduring entity of the self on the experiential plane. And it is maintained that this is not to deny the existence of the individual. The emphasis in the doctrine of atta is taken to be to show the futility of self love by maintaining that there is no self to love. The doctrine mainly presses home the evil of egoism. In the concept of "Nibbana" resurgent Buddhism emphasises the positive aspect. The popular meaning of the word is "a state of extinction." It is a state of absolute extinction of the 5 khandhas which constitute the individual. Popular belief holds nibbana to be beyond this life. U Thittila speaks of it as a lasting state of happiness and peace to be reached here on earth by the extinction of the fires of passions. Many neo-Buddhists assert that it is possible to attain it and to experience it while still living in the flesh. One can see here an affinity to the idea of eternal life in Christianity. Nibbana as the ultimate goal of Buddhist aspiration is now described in positive rather than negative terms. It is stated to be a blessed state, the goal of perfection rather than as "an unborn, an unbecome, an unmade, an unformed." As U Pe Mg Tin observes: "The Buddhist belief in the reality of Nirvana is as strong as the Christian belief that God is."

The Church in Burma is facing a revitalised Buddhist movement. How should the Church meet the situation? If it is true that nationalism undergirds and provides the dynamic for the present resurgence of Buddhism, the Church's position is made extremely difficult. Because of its association with foreign missions, it is suspect. While Christianity is recognised in the Constitution of the Union of Burma as a religion of the people, Christians are regarded as an alien group. It is therefore necessary for the Church to discard elements which are part of western culture and to adopt only those vital to its faith. It is imperative for the Church to be itself, to domesticate its work and worship and to witness in indigenous ways. In its encounter with resurgent Buddhism, the Church needs to rethink its faith. Fresh theological thinking is a vital necessity to the mission of the Church.

In the sphere of the Church's work, its educational work and social service have been much appreciated and admired. Buddhist leaders have commended the sacrificial service of Christians in these enterprises. At the same time Buddhist leaders are critical of the mission schools as unco-operative in national concerns and as inimical to the Buddhist resurgence. While some of this is unavoidable by the very nature of the objective of the mission schools, there is some justification in the criticism. In the prewar independence movement which stirred and swept the land, mission schools had not wholeheartedly supported it. It is necessary for the present day Church schools to learn the lesson and cooperate with the people and government in the effort to produce patriotic citizens. Instead of being centres of western culture Christian schools need to emphasize indigenous culture. Only then will they come to be accepted as national institutions and recognised as national assets.

In social service the Church's work for the blind, the deaf and dumb and the leper are accorded unstinted praise. Many have expressed admiration for the sacrificial labour of Christians engaged in the care of these unfortunates. The Church's relief and refugee work likewise receives commendation. Both the government and the Buddhist people are now entering into social welfare work. Still the Church is the only agency engaged in the work for the blind, the deaf and dumb and the leper. The good work being carried on needs to be continued and expanded as this type of work distinctive opportunity for Christian In all types of social service it is important to help people see that the Christian's genuine concern for people he serves is the source of his inspiration and drive. In all educational and social service endeavour. Christian love expressed in the fellowship of the serving community and in the individual's service is the only effective Christian witness in these days. Furthermore, without neglecting the usual types of Christian work, the times call for pioneering in service to meet the special needs of the people faced by the present day unprecedented demands.

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Changes in values and concepts have been noted as a feature of resurgent Buddhism. There is a noticeable trend towards Christian values and concepts. In our conversation with the Buddhist, these similarities can provide the Christian with points of contact. They can serve as a starting point to lead the Buddhists to the truth as revealed in Jesus Christ. In our dialogue the changing concepts provide common thought forms which can be used to make the gospel intelligible to the Buddhists. As bridge builders helping to bring people to the knowledge of our Lord, we can begin with the values and concepts which the Buddhists accept and show them how in Jesus Christ they are judged, redeemed and fulfilled. The resurgence of Buddhism in Burma presents a challenge as well as an opportunity for the Church

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Buddhism in Thailand Today

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Historical Sketch

Buddhism came to Thailand in waves from the lands to the west—that is India, Burma, and Ceylon—beginning in very early times. Scholars believe it first came with missionaries sent by King Asoka, in the third century B.C., though the evidence for this is meager and uncertain.

It is clear, however, that the Mons of southern Burma, who adopted Theravada Buddhism, and who invaded the valley of the Menam Chao Phya, establishing the Kingdom of Dvaravati, which lasted from the third to the seventh centuries, influenced the religious history of Thailand.

In the eighth century Mahayana Buddhism was brought to central Thailand and to Cambodia through the expansion of the Srivijaya Empire of Sumatra, but it was later eclipsed by Theravada Buddhism.

The beginnings of the Buddhism now known among the Thai people apparently go back to King Anoratha (or Anawrahta) of Pagan, an ardent Hinayanist, who introduced his faith along with his conquests in northern Thailand.

By the time of the founding of the first Thai kingdom at Sukhodhaya in the 13th century, Theravada Buddhism was firmly established among the Thai people and became the state religion. King Ramakambang, the third king of Sukhodaya history, not only greatly extended his kingdom, but strengthened the preferred form of Buddhism in his realm. The latter was accomplished in part by his inviting a Singhalese monk to come from Nakhon Sritammarat to introduce his learning and discipline. Singhalese Buddhism had been brought to the peninsula by Thai monks who went to Ceylon following upon the 12th century revival of Buddhism in that land under strong Buddhist kings.

When Sukhodaya fell and was supplanted by another Thai kingdom—Ayudhya (which became known to the world as Siam)—Buddhism remained strong. It is interesting that during the time of this kingdom, in the middle of the 18th century, when Buddhism

was suffering an eclipse in Ceylon, it was revitalized there by a commission of Thai monks who went to Ceylon upon the invitation of her rulers.

The modern history of Thailand, beginning in the latter part of the 18th century with the establishment of the present dynasty, is marked by strong support of Buddhism by the kings of the land, and a continuing response on the part of the people. Of special interest is the fact that King Mongkut (Rama IV) was himself a monk for 27 years before he became a king. While in the temple he had a distinguished career as a Buddhist scholar and reformer. He was the founder of a new sect or school (one of the two now existing in Thai Buddhism), the genius of which was a more rationalistic approach to religion, combined with stricter discipline.

Even the revolution of 1932, by which Thailand became a constitutional monarchy, did not deeply effect the fortunes of Buddhism in Thailand. The new *de facto* rulers of the nation realised the importance of religion for stability and order, and supported it. By edict of King Chulalongkorn many decades before, official toleration of other faiths had come into effect. This was now written into the new constitution. The King himself though required by the constitution to be a Buddhist, is at the same time denoted the defender of adherents of all faiths.

Perhaps the most striking feature of this history is the fact that Buddhism has always been strongly supported by the Thai kings, who recognized its value as an aid to preserving order and internal peace in the life of the nation.

The Situation Today—Statistics.

In a nation of 24,000,000 people, about 94% regard themselves as Buddhists. Monks and novices number about 250,000 (or about 1% of the population), and there are over 21,000 Buddhist temples in Thailand. This is in striking contrast to the number of Christians in Thailand, who total less than 100,000 including both Protestants and Catholics, and who are served by a very small number of ordained ministers.

Centers of Devotion.

In order to catch something of the spirit and character of Buddhism in Thailand today, let us take a brief look at the three classical foci of Buddhist faith and devotion. I have in mind the Three Gems—the Buddha, the Dharma, and the Sangkha.

THE BUDDHA

It is true, I think, to say that the primary center of devotion for the Buddhist in Thailand is the Buddha. Buddhism is in its thought-structure highly impersonal. The Buddha himself is quoted in the interest of belittling the importance of human personality, including his own, in favour of the supreme importance of an impersonal Dharma or Truth. But it seems to me both true and significant that Buddhism derives much of its strength in Thailand today from devotion to the Buddha as a person—an historical person of unusual attractiveness. He was a person whose spirit of sacrifice and devotion to the welfare of his fellow beings binds the hearts of men to him, even while the purport of his teaching would logically sever attachment to him as an historical figure.

The variety in Thai Buddhism may be illustrated by the diverse attitudes of people toward the Buddha. Here are four that seem characteristic:

- (1) For the orthodox, informed Theravada Buddhist the Buddha was a man—the greatest personality of recorded history, the most reliable spiritual guide of the race, a figure to be followed and revered—but still a man, and ultimately dispensable in the religious quest of other men. For those who hold this view, the images of the Buddha are only reminders of a great personality whose teaching abides, but who is now dead and will not be reborn.
- (2) For others, the Buddha is a god. He lives, he knows all, he is able to hear and answer prayer. This is the view of those who transfer the ancient feeling for deities and spirits to the Buddha. They pray to the images, and expect miracles of healing and help to follow upon their attentions to the images.
- (3) There are Buddhists for whom the Buddha is not so much man or god as the symbol of an idea, an "Ideal" or a "hope". In this case attention may be focused not so much on the teaching of the historical Buddha, or upon the aid of the Buddha in overcoming the present ills of life, but rather upon the appearance of a "Buddha to come", and upon a utopian life in harmony with the Dharma.
- (4) There are also many nominal Buddhists who are no longer strongly devoted to the Buddha. The rationalistic attitude which modern science has brought to the educated man leaves him skeptical about details of the Buddha's life and teaching, even though he may continue to pay formal respect to the Teacher.

But for the average Thai, one has the feeling that in Gotama there is met the human need for a hero to worship, for a great person to be loyal to, for some higher authority than one's self, and for some expression of awe before the Ultimate Mystery of life.

The Dharma

The second center of devotion is the Dharma. For Thai Buddhism the authoritative version of the Tripitaka, which enshrines the Dharma, is preserved in the Pali Canon. In the Royal Library

there are 15 editions of the Tripitaka, 13 of them written on palm leaves, the remaining two printed on paper—the editions of 1893 and 1920. At the present time the first complete Thai translation of the Tripitaka is being published in 100 volumes—a tremendous undertaking to which impetus was given by the celebration of the year 2,500 B.E. There has also been a condensed popular edition published in five volumes.

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The most striking feature of this work is its massiveness. There is something here for everybody. For the serious minded there is a complex view of life and the world—and the 'right' response to life with its inevitable suffering. If one has the intellectual equipment for it, and the leisure, one may become highly learned in the technical language of Buddhist philosophy, perhaps attain the ninth, and highest, grade of Buddhist learning. On the other hand, the whole complex business may be reduced to a few simple formulas for the layman, whose needs in the present life are taken to require no more: The Three Gems, the Four Noble Truths, the Five or the Eight Precepts, the Eightfold Path.

The very massiveness and variety of the Tripitaka make it adaptable to new and current needs. I have a pamphlet by a well-known Thai monk, who prefaces his booklet with these words, labelled a saying of the Buddha: "Whosoever serves the sick and the suffering serves me." Christians claim the monk adapted this line from the words of Jesus. I asked about it one day, and the monk replied that it actually was quoted from Buddhist Scriptures—where it had evidently been buried for generations, unquoted in the absence of religious competition stressing a similar thought.

Thai Buddhists on principle have a freedom with regard to their Scriptures which Christians do not feel with respect to theirs. This freedom has some advantages in a changing world. The Buddhist can and does cheerfully discard what he does not need, or what embarrasses him, readily provides what he wants through selection and reinterpretation.

The Sangkha

The Sangkha, or Order of Monks, is highly respected and well supported in Thailand. In the last few decades it has enjoyed steady growth in numbers, though the growth has not kept pace with the increase in total population. Membership in the Order assures one of status in Thai society.

Traditionally, every boy or youth was expected to enter the temple at some time in his life, for a longer or shorter period of time—the popular period was the three months of heavy rains from July to October. There is great freedom about entering and leaving the priesthood in Thailand. There are, of course,

certain conditions to be met: One must be human (!), male, 20 years of age, free of debt, leprosy, boils, ringworm, epilepsy, and released from government service. The candidate renounces the life of the householder, and accepts the discipline of the Order. This means celibacy while in the temple, and for the full-fledged priest the observance of 227 rules of conduct. But unless one becomes important as an administrator or teacher in the Order, it is a simple matter to doff the yellow robe, withdraw from the temple, and return to secular life.

So far as I can learn, the discipline, and ethical standards of Thai Buddhist monks are relatively high. There are of course abuses, but the reform which followed in the wake of Mongkut's activity as a monk still leaves its mark on the Order as a whole. The government of the Order follows a hierarchical pattern and operates parallel to the government of the nation, but in part dependent upon and controlled by the central government through the Ministry of Education, under which there is a Department of Ecclesiastical Affairs.

The monks are supported almost entirely by the voluntary gifts of the people. There is very little productive land associated with the temples, the income of which goes for the support of the Order. Nearly all temple land is used strictly for religious and educational purposes.

Within the Order there is a variety of possible activity: study, meditation, writing, teaching, preaching, the conduct of ecclesiastical government and discipline, the performance of public and private ceremonies, the pursuit of arts or hobbies.

Some of the values which Thai Buddhists attach to the Order are these:

- (1) It enables some individuals to attain the knowledge and perfection needed to escape from suffering. The layman may comfort himself with the thought that his turn will come in a future existence. Meanwhile, the example of the monk is an inspiration and encouragement to him, and the existence of the Order provides a ready way for him to make merit and to exercise his impulses to generosity.
- (2) The Order provides opportunity for scholarly pursuit to men so inclined, whether they are drawn by a passion for philosophy, or by some antiquarian or literary interest. The Order is a pillar of learning in the nation.
- (3) The priests are the principal means of keeping devotion to the Buddha and knowledge of the Dharma alive in the community. They inculcate the moral law.

- (4) Whatever may be the divisions in society, at large (social classes remain a fact in Buddhist society, though caste is rejected), within the Order there is equality and brotherhood. All wear the same garments, live the same kind of life. Prince and servant are not distinguished by their former status, but each man stands on his own ability and zeal in the pursuit of the priestly life.
 - (5) The Order is a treasured refuge from the storms of life.

Manifestations of Vitality.

Although sensitive Thai Buddhists write and speak with alarm about weaknesses and signs of decay which they see in their religion, there are at the same time signs of vitality in the ancient faith, as it struggles to meet the new day. Let us summarize these under propagation, variety, and adaptability.

PROPAGATION

Thai Buddhism is propagating itself with vigor. This is being done in many ways. Temple schools for the Pali studies of priests and novices flourish, with many new buildings erected since the last World War. There are two Buddhist universities in Bangkok: King Mongkut University (of the Dhammayutika School) and the University of Chulalongkorn (representing a new movement within the old Mahanikai School). Both are flourishing, and give courses not only in the Buddhist Scriptures, but in liberal arts.

Popular, secular education is now carried on largely, though not altogether, outside the temple. But there are prescribed courses in Buddhist teaching and ethics for all the school children of the land.

The Buddhist Association of Thailand, a lay organization, established a couple of years after the Revolution of 1932, is active, with fifty-eight chapters in the year 1959. Parallel to this, though more recent in organization (1949) is the Young Buddhists' Association, which now has twenty-four chapters. Both of these associations stress three things: promotion of the study and practice of the Dharma, the propagation of Buddhism, and social service. The emphasis on the latter is noteworthy.

One of the most significant developments in the propagation of Buddhism in Thailand today is the extensive use of literature. Both of the associations named above carry on a considerable program of publication, both of journals, and of books and pamphlets on special subjects. There is also a great deal of publication of works by individuals, layman and priest alike, in book form, and in magazines and newspapers.

There is wide and frequent use of radio and TV facilities for the propagation and teaching of Buddhism in Thailand. Here again, both laymen and priests participate.

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With regard to the dissemination of Buddhism by the Thai to peoples outside the land, not a great deal is being done, to my knowledge. Yet there is a developing sense of mission. Earlier this year at a gathering of over 500 abbots from all over Thailand, one of the subjects presented was "Missionary work of Thai monks abroad".

VARIETY

A noteworthy sign of life in Thai Buddhism is its endless variety and breadth of appeal. It has found its way into every area of Thai society and culture. It appeals to the intellectual and to the illiterate. It commends itself to the ruler and to the ruled. It has much for the monk, but it also satisfies the yearnings of the householder. It gives themes, occasions, and incentives to the artist and the craftsman, the poet and the musician, and satisfaction to him who enjoys the fruits of creative effort. It appeals to the highly rational, but there are also elements for the "lunatic fringe" to enjoy. It holds the greyhead and stimulates the schoolboy. It appeals to the serious minded, but it also gives occasion to the lover of fun to have a good time with festivals, and pilgrimages. Buddhism cuts, then, in its appeal, across the bounds of station in life, interest and temperament, sex, age, and so on.

ADAPTABILITY

Buddhism reveals its vitality in its adaptability. There is within it a growing center that enables it to adapt itself to changing situations, while still embracing the old. A century ago the emphasis in Thai Buddhism was upon quiet meditation, rite and ceremony. These things are still there. But, spurred on by contact with Western culture, and with Christianity, there is a growing emphasis on working together in the performance of good works that are socially important—medical and educational service, for example.

Thai Buddhism is also making its peace—in fact, attempting to make a league—with modern science, both on the level of philosophy and in the practical use of the material fruits of science. Tremendous impetus was given to this marriage by the fascination of Rama IV for science and his interest in a rational view of religion. Ancient doctrines are being reviewed and recast to make them more palatable to the modern scientific temperament. It is often said in Thailand that Buddhism is the only really scientific religion, and that one need accept no doctrine which cannot be proven. Thus

Nirvana, for example, is now explained not as some future condition, but rather as an experience of the present life, the condition of the absence of the evil desire which leads to suffering. An interesting example of the practical use of modern technology is to be found in an air-conditioned meditation hall with reclining chairs at Wat Mahadhatu in Bangkok.

Thai Buddhism and the World,

Buddhism is deeply bound to the life of the Thai nation. I think it is true to say that "nation" and "religion" depend on each other in a profound way, and use each other. It is felt, in spite of the constitutional guarantee of freedom of religion, that it is unpatriotic to be anything but Buddhist.

At the same time, there is a widespread feeling that politics is the business of the layman, and that the monk who concerns himself with political affairs is out of his element. There are evidences of temptation on the part of monks to meddle in the political affairs of the nation, but the government from time to time issues reminders that this is not desirable. The ideal is for the monk to "stick to his last"—that is, to occupy himself with strictly spiritual or religious matters.

With regard to Communism, Thai Buddhists generally seem to have a strong distaste for it. The controlling motivation here is apparently the fear that the policy of Communism with regard to religion would mean the deliberate attempt to destroy the institutions of Buddhism—and to these the Thai are deeply attached.

On the other hand, there is among Buddhists a new spirit with regard to change in the social order. That is to say, it is now felt that change is possible, that something can be done about the the ancient ills of disease and poverty, and the Thai people are willing that the attempt should be made, within the framework of the government, society, and religion which he now knows.

The Religious Climate.

There is in Thailand today on the part of Buddhists a tolerance of other faiths, and of different points of view within Buddhism. The Thai Buddhist believes in the partial validity of all religions, while holding to the superiority of his own. In a sense, this is his surest defense: Since all religion is good, why change from one to another—unless it be to embrace a better, purer form—namely Buddhism!

There is a widespread interest in religion on the part of Thai Buddhists. It is easy to engage one in conversation on religious subjects, and to maintain it, so long as one does not press the

claims of one's faith too far. This means that the door is ajar, if not wide open, to serious encounter.

Conclusion.

As one seeks to understand Buddhism in Thailand, one may in summary conclude that the religion provides the Thai people with these values: a great personality to whom to yield allegiance and devotion; a total view of life and the world which is capable at once of satisfying elaboration and of simplification—a view which provides, for those who accept it, the promise of personal peace of mind, a moral society, and a sense of human dignity; a free and flexible brotherhood of monks who contribute to and receive from the whole community, serving men's longing for deliverance from turmoil and woe, for achievement, usefulness, and fellowship; a support for the national life and aspirations of the people; a sense of calling and mission in the world; an outlet for the creative urge and the appreciation of the beautiful; and occasion for community fun and fellowship.

Buddhism is strong in Thailand because it possesses a person, a message, and an institution which are great enough to give something to all and because it is tolerant enough to receive from all, adaptable enough to change with the times, and stable enough to retain a rich tradition. It lives because it does in part satisfy desires that it rejects. It lives in spite of failure to satisfy some of the deepest longings of men, for it holds before them a Promise and a Hope.

Satan Enthroned

TREVOR LING, Burma.

The Book of the Revelation stands closer in some senses to our contemporary world than any book in the New Testament. This is illustrated, inter alia, by its references to the power of Satan. The demonology of this book has special significance, for two reasons. First, other New Testament writers, without exception, make some allusion to demonic power;1 but whereas these others may make passing references to some aspect of demonological thought which serves their main purpose in writing, the writer of this book gives us a much more comprehensive range of thought over the whole subject of Satan's power. Second, the Book of Revelation provides some valuable hints concerning the "de-mythologising" of this demonic mythology, inasmuch as it offers some clear indications regarding where Christians may expect to encounter the power of Satan: namely, in the manifestation of the power of the collectivist State, and in its attendant forms of religion or pseudoreligion. When the various passages referring to Satan are brought together and examined in association with each other, and are also interpreted in the light of the clues which the book itself provides, it becomes evident how remarkably relevant is the message of this book for our contemporary situation.

Exposition of the Demonology

(a) References to demons

In the Book of Revelation these are comparatively few. There are allusions in chapter 9 to a cloud of locusts (vv 1 -11), and an army of 200 million horses (vv 16ff), both of which are probably to be regarded as demonic symbols.² The only interest which these passages possess for the present study is the confirmation they provide for the view the demonic is characteristically a power of destruction,3 and enjoys at present some kind of ascendancy over men against which they are powerless, outside Christ.4 These passages are reminders also that, in the New Testament view, demons

^{1.} In this connection see the list given in the present writer's The Signifi-

cance of Satan (S. P. C. K. London, 1961), p. 1. See R. H. Charles, Revelation (Edinburgh 1920) Vol. I. p. 245. & p. 253.

^{3.} cf. Mk. 5.13; 9.22; 4. cf. Lk. 46.

do not act chaotically and at random, (the earlier notion) but in a single, world-wide hierarchy.5 The nature of this hierarchy is to be seen in the references found in chapter 16 to three unclean spirits which issue from the mouth of the dragon, the beast, and the false prophet. These three great figures, it will be seen later, represent respectively Satan, the world-power or State, and pseudo-religion.

It has to be noted here that the unclean spirits are no longer of prime importance, as such. Attention is focussed instead on the three hostile powers; the unclean spirits are the evil influences which issued from them. Behind pagan religion, or linked in common cause with it, is the authoritarian State; and behind them both is These centres of power are regarded as sources of evil influences, and such influences are seen to spread from them, throughout the world, inciting the nations to internecine warfare (vv 14-16). The demons have thus become entirely subsidiary to those symbols which represent the centres of power, and it is to be noted that they are now of relatively minor importance in the demonological scale. This is another example of the trend which is discernible in the demonology of the New Testament as a whole—the shifting of emphasis from demons to Satan6-and it is further illustrated in the Apocalypse by the fact that much more extensive than the references to demons are the references to Satan, under various names; to these latter attention may now be turned.

(b) References to a single prince of evil

(i) Satan (2.9, 10, 13, 24; 3.9)

"I know your tribulation . . . and the slander of those who say that they are Jews and are not, but are a synagogue of Satan." (2.9: to Smyrna); "the devil is about to throw some of you into prison" (2.10—to Smyrna); "the synagogue of Satan, who say they are Jews and are not" (3.9-to Philadelphia). In connection with these references Swete comments that these synagogues at Smyrna and Philadelphia probably professed Judaism quite sincerely, but showed hostility towards the Christian communities in order to curry favour with the pagan mob or the Imperial authorities. Charles also observes that "the persecution with which the Church is here threatened shows that the Jews are acting in concert with the heathen authorities."7 This is supported by the words "the devil is about to throw some of you into prison". The hostility of the Jews and imprisonment by the Imperial authorities are both alike regarded as the operations of Satan or the devil. It is thus not only through pagan forms of religion that Satan works, but through Judaism also. The Jews were hostile to the Gospel because "to the

^{5.} I Jn. 5.19 and Lk. 10. 17-19.

see The Significance of Satan, chap. 2.
 Charles, op. cit., Vol. I. p. 58.

Jews the Christian position was sectarian and heterodox, its central doctrine nothing short of blasphemous". Thus it is hostility based on religious grounds which earns for the synagogue the description synagogue of Satan'.

This conception of Satan is closely in line with the emphasis elsewhere in the New Testament. Behind the forces of Judaism, which, from an historical point of view, brought about the death of Jesus, is to be seen the figure of Satan; in terms of the mythology of the evil powers it is he who sets in motion the events leading to the Cross (Lk 22.3f; Jn 13.2, 27; cf. Lk 22.53 and 22.31). Very closely related to Satan in the mythology of evil is another conception, having a different history, namely the "principalities and powers." The connection between them is most explicitly stated in Eph. 6, vv 11 and 12. These also, as G. B. Caird has pointed out, stand for "the demonic forces of legalism, both Jewish and Gentile"

The viewpoint here in Revelation is essentially the same as that expressed in Eph. 6: behind these different, but now converging, forms of mythology, whether Satan or the hostile angelic powers, is to be sensed the same historical reality, the collective forces of legalistic religion, Jewish and pagan.

The practical effect of this hostility of Judaism towards the Church would shortly be seen: the Devil was to cast some of the believers into prison. Although it was manifestly the Imperial authority who would put this into effect it would be misinterpreting the writer of the Apocalypse to say that by the Devil he meant simply the Imperial power. He regards the Devil as working through the Imperial power, but also through other media besides. As Kiddle notes: "Satan, 'the old serpent', and the Beast, the Imperial power, are clearly distinguished till the very end (cf. 20. 7-10 etc.)". 10

"Where Satan's throne is;" . . . "where Satan dwelleth (kato-ikei)" (2.13). Pergamum had long been a stronghold of the Imperial cult. "Here stood the first temple erected to Augustus, and here dwelt the powerful priesthood devoted to the Imperial cult, and from Pergamum it spread all over Asia Minor" Pergamum was also the place where Aesculapius was worshipped (whose emblem was the serpent, which, for the writer of this book, stood for none other than Satan). But this, comments Kiddle, was not all. "Dominating the city of Pergamum, high on the Acropolis, there had stood for two centuries a great altar platform, with huge figures

^{8.} M. Kiddle, The Revelation of St. John (London 1940) p. 27.

Principalities and Powers (Oxford 1956) p. 51; and see the whole of his chap. II.

^{10.} op. cit., p. 28.

^{11.} Charles, op. cit., Vol. I. p. 88.

depicting the war of the gods on the giants—monsters with serpentine tails instead of legs. This was the altar of Zeus himself, the king of the gods, and therefore to John the lord of evil. Well indeed might John exclaim, in the singleness of his faith, that in Pergamum, Satan sits enthroned."12

It is to be observed, therefore, that Satan's enthronement here consisted not in the worship of the Emperor only, or in the worship of the pagan gods only, but in the worship of both of these. Each is severally an aspect of the worship of Satan, and of his power in human society, that is, his enthronement. Outstandingly this was seen in Pergamum; this was the city of his permanent habitation (katoikei).

(2.24). Commentators generally see two possible interpretations here: (a) the libertine section of the Church of Thyatira, while they claimed to have knowledge of the deep things of God had in fact only a knowledge of the deep things of Satan; or (b) there were certain Gnostics who did actually claim to have knowledge of the deep things of Satan, and held that such knowledge was necessary for the spiritual man. Langton points out that some Gnostic sects are known to have adopted anti-nomian practices, and to have engaged in demon worship.¹³ This kind of trend in religion is not unknown elsewhere, and the Tantric element in Mahāyāna Buddhism provides an example. In either case, therefore, the knowledge of the deep things of Satan refers to some form of antinomianism, whether practised consciously or unconsciously.

Thus the Apocalypse reveals an attitude which is on the one hand opposed to antinomianism, and on the other hand is opposed to religious legalism. There two features of the Gospel are not self-contradictory; they are, rather, variations on the same theme, namely opposition to any perversions of the Law whatsoever. If the Gospel finds itself opposed and resisted by the adherents of a strict religious legalism, just as Jesus himself was opposed and resisted, this is because such men, in their subservience to the spirit of legalism, are blind to the fulfilment of the Law which is to be found in Christ. This refusal to follow where the Law ultimately leads is a perversion of the spirit which inspires law and prophets. One who has realised the true nature of the situation can say "the law was our custodian until Christ came" (Gal. 3.24). search the scriptures," Christ says to the Jews, "... yet you refuse to come to me. . . If you believed Moses, you would believe me, for he wrote of me." (Jn. 5.39, 46). But because the Gospel is opposed and resisted by the adherents of a blind legalism, this does not mean therefore that the Gospel is to be regarded as

^{12.} M. Kiddle, op. cit., p. 30.

^{13.} E. Langton, Essentials of Demonology (London 1949) p. 214.

countenancing antinomianism, or that the Law is to be regarded as "of none effect" and its moral requirements disregarded. The viewpoint here in the Apocalypse is fundamentally the same as that expressed by St. Paul in Ro. 3.31: "Do we then overthrow the law by this faith, By no means! On the contrary we uphold the law." For Christ is come "in order that the just requirements of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit." (Ro. 8.4). Both antinomianism, and that other perversion of the law which refuses to recognise the law's fulfilment when it has been revealed to men, are alike identified as Satanic.

(ii) The Dragon

Chapter 12 of the Apocalypse is a retrospect, comments Charles, which is intended to give the reader the insight into the past which will prepare him for the crowning evil, the climax of Satan's power on earth.14

This retrospect is presented through the medium of ancient myth. The Christian believer is reminded of what has already happened in the spiritual sphere by the use of mythological material which the Seer here adapts for Christian purposes. Some of this, in its original form, may have existed as a primitive, international myth, perhaps already adopted and adapted by a Pharisaic Jew; (vv 1-5; 13-17ab); some of it may have been the original product of Judaism (vv 7-10, 12). To this combined material the Seer makes additions of his own (vv 6, 11) and other changes in order to make it appropriate to its new Christian context.

Throughout these chapters, 12 and 13, it is therefore necessary to remember that "the Seer did not create his symbols freely, but used those that had come to him by tradition . . . If the Seer had been creating freely, he would not have introduced into the picture a number of notable characteristics which were without further significance for his purpose, and were therefore, wholly superfluous."15 The bizarre details of the descriptions of the woman and the dragon, of the great eagle, of the stream, and so on, are "ideas that can best be explained from a mythological background."16 We shall therefore be concerned here only with what the passages contain of *Christian* apocalyptic teaching concerning the demonic.

12. 1-6 describes the dragon standing before the woman, who was about to be delivered of a child, in order that he might devour her child. But the child was "caught up to God and to his throne". and the woman fled into the wilderness, there to remain for 1,260 days.

^{14.} op. cit., Vol. 1., p. 299.

Charles, op. cit., Vol. I, p. 235.
 ibid.

It is generally agreed that the child represents the Messiah; against him Satan is powerless, and the Messiah is received into heaven. That the woman is best interpreted as "the true Israel" is evident from the fact that she who gave birth to the Messiah is said to give birth also to the Christian martyrs (12.17). "So the Church and the true Israel are in one sense identical: they are the same messianic community at different times: then, 'crying in the pangs of travail'; now, enriched with the achievements of the Messiah's earthly ministry."17

12.7-12 refers to a war in heaven between Michael and his angels; and the Dragon and his angels; the latter are defeated and the dragon, who at this point is explicitly identified as 'the old serpent, he that is called the Devil and Satan, the deceiver of the whole world', was cast down to the earth, and his angels with him.

This casting down of the dragon is sometimes taken as a reference to the Atonement. An obvious objection, however, to this interpretation of the words is that it is Michael, rather than Christ, who is said to inflict defeat upon Satan. Charles suggests that this is another example of the way in which the Seer allowed the material which he borrowed to remain in its original form, without any radical reshaping in the interests of Christian teaching. Kiddle, on the contrary, considers this unlikely, and maintains that the author is here composing freely. The Devil's power over mankind was entirely due to the fact that men had succumbed of their own will to the temptations of the seducer. They were morally freed from this situation by Christ's death, and hence, Michael, who in the apocalyptic literature of this period had become "the angelic representative of the power of goodness"18 receives the power to become the victor over man's adversary; whereas before the moral victory which Christ won he could only cry out, as the angel of the Eternal in Zech 3.2: "The Eternal rebukes you, O adversary!"

There is, therefore, in these verses, a further piece of evidence that in early Christian thought the effect of the "blood of the Lamb" (that is, the death of Christ) was the dethroning of the Devil, a view met with elsewhere in the New Testament. (Heb. 2.14; Jn 12.31f; 16.11).

It is also to be noted that for the Seer, as for St. Paul, one of the most characteristic features of the Devil's nature is that he is 'the deceiver" (cf. 2 Cor. 11.14).

The next section, 12.13-17, links this retrospect of past events with the happenings of the present, that is, with the conflict in which Christians are now engaged. Because Satan had been dethroned

^{17.} Kiddle, op. cit., v. 223.18. Charles, op. cit., Vol. I, p. 323.

he "persecuted the woman which had brought forth the man" (v.13). This reference to the persecution of the woman is enlarged upon in verse 17, where it is stated that the dragon "waxed wroth with the woman, and went away to make war with the rest of her seed'.' This final persecution of the Church, says Charles, "is but the last struggle of a beaten foe, whose venom and malignity are all the greater since he knows how short a time he has."19

Thus the way has been prepared for the Seer's interpretation of the present conflict between Christians and the world-power (the Beast), and with the pseudo-religion which ministers to the World-power (the false prophet). The theme has been stated in "heavenly" terms (cf. 12.1), and its application in earthly terms

is now to follow.

(c) References to Satan's agents

(i) The Beast (13, 1-10)

The beast with seven heads and ten horns, coming up out of the sea is, it is generally agreed, the hostile power of Rome.²⁰ The similarity in appearance between the dragon and the beast emphasises their affinity. "The main difference between the two is that the dragon represents the ultimate unseen spiritual enemy, while the beast is tangible, a force acting visibly on earth, even though its true spiritual home is the abyss."21 The dragon gives to this beast ten dunamin autou kai ton thronon auton kai exousian megalen (v.2) These words recall the Devil's promise to Jesus, that he would give him his exousia (Soi doso ten exousian tauten apasan—Lk 4.6). The Roman Emperor, he whose kingdom is indeed of this world, receives from Satan the power and authority by which he maintains his rule. A similar idea to this is found in the Pauline references to the plural exousiai, the "powers", or spirit-forces, of whom the governments of the world are the visible, human representatives (cf. Ro. 13.1 and 1 Cor. 2.6ff.).²² Like Satan, these powers of whom Paul speaks, have already in principle been dethroned, although during the present age they continue to claim authority. Two points of interest arise here. It seems to be a straining of the evidence to claim, as Cullmann does, that Christ's dethronement of these powers (and, here, Satan), means that the State is now to be regarded as "Christologically grounded." Secondly, in as far as the New Testament understands the power of the State, that is, the Powers that be, as a manifestation of the power of Satan, Satan cannot be regarded as a symbol or embodiment of absolute evil of every kind (in the way that Angra Mainyu

19. op. cit., Vol. I, p. 298.

See Swete op. cit., p. 161; Peake, The Revelation of St. John, p. 312; Charles op. cit., Vol. I, p. 345, for example.
 op. cit., p. 241.

^{22.} See also the present writer's Significance of Satan, ch. 4.

is, for example, in Zoroastrianism), since even worldly governments have a certain God-given function to perform, even though this function is capable of being, and often is, perverted. Satan, and the powers, are thus, in the view of the present writer, to be understood as symbols of relative evil, the corruption of that which was originally good, and which, while at present it is characterised by hostility to the Gospel, is not entirely without possibility of being redeemed. (cf the concept of "the world" in Johannine thought).

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The next two verses of this chapter (3 and 4) describe a characteristic feature of totalitarian power, and incidentally provide us with a pointer to the Seer's understanding of the nature of Satan's power. These verses describe how a death-stroke is received by one of the Beast's heads; and further, how the healing of this caused the whole earth to wonder, and to worship the dragon who had given his exousia to the Beast; and to worship the Beast also, because of his obvious might.

This incident has been variously interpreted. Some have held that it refers to the miraculous recovery from sickness of a specific emperor—Caligula, for example; or to the myth of Nero redivivus; or to a crisis in the affairs of the State such as that which followed Nero's death, and from which it recovered at the accession of Vespasian; or to none of these, but rather, as Oman suggests, to the general principle that "when, at any time, its seat of power, or the particular empire which ruled at the moment falls, Worldempire does not pass, but is presently as strong as ever in another form".23 For the purpose of the present study it is not necessary to decide which of these possible explanations is to be followed. Whatever the event may have been, the important feature to be noted is the worship of the Beast which the event elicits, and also the motive for this worship, which is very clear: tis dunatai polemesai met autou (verse 4). It was the unassailable strength of the State that inspired such awe; as Swete remarks, "it was not moral greatness but brute force which commanded the homage of the provinces".24 What the Seer is emphasising is that in thus worshipping the physical might of State-power, the inhabitants of the earth are in fact worshipping Satan.

The succeeding verses (13.5ff) relate the blasphemy of the Beast against God and his dwelling—by which is meant, 'against them that dwell in the heaven' (13.6). Mention is made of the war which the Beast directs against the saints, in the course of which it was given him to conquer them. The word 'conquer' in this context, observes Kiddle, is ironical; for the true conqueror is the martyr, a truth proclaimed in the endings of the letters to the

^{23.} John Oman, Book of Revelation (Cambridge 1923), p. 119.

churches.²⁵ The believer is reminded of the characteristic falsity of all claims made by Satan, and by those through whom he works; for false also is this last and apparently incontrovertible claim that earthly power makes—that it can conquer by brute strength the saints of God.

(ii) The Second Beast (13.11-14)

Unlike the first, who emerges from the sea, this second beast comes up out of the earth. This suggests that there is another form in which Satan confronts the Christian believer; as well as in the form of political power he is encountered in the form of the 'false prophet'. How is this symbol to be interpreted? Charles notes that from Victorinus downwards a number of notable scholars have seen in the second beast, or false prophet (for the identification of these two see 19.20) a reference to the heathen priesthood, although he holds that it is best, together with other notable scholars, to understand it in relation to the Imperial priesthood of the provinces.²⁶

The significance of the Imperial cultus, so far as the present study is concerned, is that the ritual practices associated with Oriental religious cults in general were being pressed into service in the interests of a form of religion which existed primarily to glorify the secular power. A situation had been reached which represents the end of that process described by St. Paul in his reference to the stoicheia and the principalities and powers. Originally the function of these angelic powers had been that of guardians and stewards, until the time appointed by the Father. Now, their function had been superseded in Christ; but they, persisting, had become hostile to the Gospel; ultimately, as in this case, the outward forms of religion may ally themselves with the forces of political secular authority in direct opposition to the Gospel. The false prophet is said to "exercise all the authority of the first beast before him, and cause the earth and those who dwell in it to worship the first beast, whose deadly wound was healed". (13.12). This is the situation where a priesthood, or a pseudo-"priesthood", receiving its authority from the State, uses that authority to make men bow the knee to the State and its might.

(d) Satan and the Last Things

The final references to Satan are contained in chapter 20. An angel from heaven binds the dragon for a thousand years in the abyss "that he should deceive the nations no more" (vv 1-3), and at the end of the thousand years Satan, being released from his prison, gathers the nations for war again; the camp of the saints is compassed about, and the warring nations are consumed by fire

^{25.} op. cit., p. 250.

^{26.} see, e.g., M. Kiddle, op. cit., p. 252.

from heaven. The devil is then cast into the lake of fire and brimstone, where already are the beast and the false prophet, there to be tormented for ever (vv 7-10).

In this vision of the binding of Satan two separate strands of Jewish apocalyptic mythology converge:

- (1) The binding of Satan is an idea found in the Book of Jubilees (ch. 48), the Testament of the Twelve Patriarchs (T.Lev 15.12), and in the Apoc. Abr. 14. The binding of the hostile powers at the last day is referred to in Is. 24.21f; the powers here mentioned are angelic hosts and earthly kings; their being judged together is attested also in 1 Enoch 53.4—54.5. Similar ideas are found in Zoroastrianism.²⁷
- (2) The idea of the Millenium, is according to Charles, a late, attenuated form of the old Jewish expectation of an eternal Messianic kingdom. Since, by about the year 100 B.C., "the earth had come to be regarded in Judaism as wholly unfit for the manifestation of this kingdom, except in a temporary character . . . the Messianic kingdom is declared to be of temporary duration on the present earth. . . . "28 It was, says Mowinckel, an attempt to reconcile two Jewish ideas, that of the earthly Davidic kingdom that was to come, and that of the kingdom of God, transcendental, eternal, other worldly.²⁹ It is justifiable therefore to regard the Millenium as a Jewish rather than as a Christian conception. There is no other reference to such a period in the New Testament, and it appears to be a further example of the way in which the Seer made use of elements of contemporary apocalyptic imagery in the form in which it had come to him by tradition. It cannot be regarded as having any specifically Christian significance in connection with the symbol of Satan.

Where the significance for the Christian believer of these final references to Satan may be seen to lie is in the affirmation that Satan's existence and activities are not co-eternal with those of God. This in itself is not a uniquely Christian idea; it is characteristic of Judaism and of early Zoroastrianism also. What is uniquely Christian is that the conquest of Satan is no longer only a religious hope, in the sense of being a prophet's vision; in view of the revelation in Christ it is an established certainty. This has often been emphasised in recent theological writing; in fact the matter is sometimes presented in terms which would lead one to conclude that there is no evil left in the world, the whole power of cosmic evil having been abolished by Christ. This is not claimed in the New Testament, and it is denied by common experience. There is a futurist reference which is inescapable, in the eschatology of Revel-

28. ibid.

^{27.} See Charles. op. cit., Vol. II, p. 142.

^{29.} S. Mowinckel, He That Cometh (Oxford 1956), pp. 320f, 324f, et. al.

ation as well as elsewhere in the New Testament. Although there is now the assurance of final victory over certain forces which are at present hostile to the Gospel, the hostile forces of secularism, both political and pseudo-religious, the conflict in which the Christian is involved is nevertheless a real conflict; human history is still the sphere of God's unfolding purpose, and "the end is not yet".

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The Contemporary Relevance

In all this there is a great deal that is strikingly contemporary. Much of the same kind of hostility that the early church experienced in the Roman empire is being experienced today in various forms of collectivism, or secularism, to use a somewhat more ambiguous word. Some observers have called attention to this as the supremely critical threat to the furtherance of the Gospel. "So immense is the speed at which Man all over the world is being, asked to accept one pattern of life (if, indeed, he has a choice) and that pattern western civilisation, that the crucial question has become the fate of the Gospel in that environment."30 In this context 'western civilisation' does not mean simply capitalism, for Marxian communism is also a product of the West; what is meant rather are the bureaucratic patterns of political, social, cultural and economic life which are associated with an industrial civilisation, and which are now spreading to all parts of the world.

Charles Ranson has identified the fundamental challenge of secularism with that element of the world situation which he calls 'mystical nationalism'. This, he says, derives from the purely secular form of democracy which began in 1789 and was embodied in the Declaration of the Rights of Man, namely, that "the principle of authority resides essentially in the nation." It was this which created the "nation-state, which the West has so assiduously exported to other parts of the world. Revolutions never stand still; and so you find in Asia, and in Africa, a new form of alliance between ancient religious tradition and the conceptions of the absolutely sovereign people which emerged at the French Revolution." He points out that we have seen a tragic alliance between Shintoism and nationalism in Japan; and a resurgence of ancient faiths as the natural allies of nationalism in other Asian and African countries.

The point at which this mystical nationalism challenges the Church's mission is two-fold. In the first place, as Ranson points out, "it calls in question the right of the Church to function as a supra-national society." In the second place it has an *internal*

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^{30.} In Search of Man (Bible Society's Report for 1948), p. 4.

^{31.} Challenge and Response (M.R.L., New York, Occasional Bulletin, VII No. 1) p. 2.

^{32.} ibid

^{33.} op. cit., p. 3.

aspect which was seen in its most extreme modern form in Hitler's Germany, namely its collectivism, its totalitarian demands upon every individual member of the nation-state, in the interests of which it calls into use propaganda devices of a pseudo-religious nature (see Rev. 13.11-17). In the words of N. Berdyaey, this kind of collectivism means "the oppression of personality and of man by the collective spirit, by the pressure of the mass."34 It is this combination of nationalism and collectivism, often of a quasireligious nature, that constitutes so close a parallel to those political, cultural and religious forces of the ancient world which the Seer identified as Satanic. It is towards this kind of totalitarianism, in some form or another that the nations of East and West may be seen to be moving. The book of Revelation may therefore offer some valuable pointers to the nature of the Church's mission in this modern context, and may also serve as a reminder to the Church of the suffering which she is likely to encounter as she is faithful to her task.

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In the increasingly integrated society brought into being by state-planning the tendency is, inevitably, it seems, towards the depersonalising of the individual.³⁵ This gives modern mass societies a quality of horror, of which those who live within them, or see themselves approaching them, are often aware; sometimes articulately, as in the case of Arthur Koestler or George Orwell, to quote only two examples; or sometimes, (more frequently) inarticulately but none the less keenly. The temptation of modern man in this situation, writes J. A. T. Robinson, "is to seek salvation by exalting the individual against such collectives or by seeking withdrawal from the body of socio-historical existence.³⁶ But both these ways are doomed to failure for "solidarity is the divinely ordained structure in which personal life is to be lived . . . hope does not lie in escape from collectivism: it lies in the resurrection of the body that is to say, in the redemption, transfiguration, and ultimate supersession of one solidarity by another. This is Paul's gospel of the new corporeity of the Body of Christ, which itself depends on the redemptive act wrought by Jesus in the body of His flesh through death."37 Thus the importance of the Christian society within the mass societies of the modern world is underlined. The Church, as the body of Christ must, in the modern situation, exist increasingly in contradistinction from, and sometimes in opposition to the State. It is in this situation that the witness of the Christian community becomes increasingly relevant. This fact has been pointed out, in connection with Protestantism, by Karl Mannheim, writing primarily as a sociologist: "The genuine contribution of

^{34.} Towards a New Epoch (London 1949), p. 55.

^{35.} see E. Brunner, Christianity and Civilisation (London 1948), p. 99.

^{36.} The Body (London 1952), p. 8.

^{37.} ibid, p. 9.

Protestantism is bound to come from its emphasis on the freedom of the individual, its self-determination, its emphasis on voluntary cooperation, self-help and mutual aid. These will always be the great antitheses to the coming forms of authoritarianism, centralisation and organisation from above."³⁸ It is note-worthy that one of the first aims of the modern collectivist state everywhere is to attempt to subvert the Church to itself.

Thus, in the context of the special form which secularism is now assuming-state collectivism allied to mystical nationalismthe Church's role as the resister of Satanic power is clear. In her own life she has to witness to the supra-national quality of Christ's redemption of mankind. She has also to make available to men the power by which they may resist the depersonalising tendencies of state-collectivism, tendencies which threaten to perform the characteristically Satanic function of bringing about the individual's disintegration as a person. The community of believers has to witness to the true, Personal life in Christ; she has to be more concerned with being a true community where personal life is nourished than with being an institution. In doing so she will increasingly become the target of attacks from the State. She has to be aware of her calling to resist these attacks, and to be loyal to Christ. She must be aware of the hostile angelic powers of legalism who are at work both without and within, ever seeking to assert their lost control and to change the Body of Christ into a legalistic religious institution. As one who writes in the light of Christian experience in Communist China has said, the loss of concern for the survival of the Church as an institution is "the first witness which the Communists cannot understand and which makes an indelible impression . . . The Christian community cannot be destroyed by blows from the State."39

The ultimate form of evangelism, again now, as so often before, when the conflict between the Church and the powers becomes absolute, is martyrdom. This is the primary meaning of witness, both philologically and historically. Such a witness can only be made in the strength of God, and in the knowledge that the power of Satan, which believers must resist, unto death if necessary, is ultimately only a pseudo-power. The believer is not destroyed by resisting Satan; he is destroyed by yielding to Satan. To those who are faithful in such resistance there is given a crown of life. This is the message of the Book of the Revelation, and there is therefore no more urgent contemporary Christian document for the Church in her present and future task of world mission than this book.

38. Diagnosis of Our Time (London 1943), p. 107f.

39. Christian Witness in Communist China, by "Barnabas" (London 1951), p. 76f.

Rangoon, Burma. Nov. 1960. TREVOR LING.

Moses

I was on two margins, neither prince nor slave, Never fully Hebrew, nor a Pharoah's son; No longer at home in a basket of reeds For I was a palace child And the Nile in my blood. And yet, and yet, the Jordan Waters, Would never give me peace. Deep unto Deep, and in my breast A torment, unknown to slave or prince; A reckless fear that Pharoah never knew A confidence the chained forget.

Enigmatic to all I loved, A piercing sword in my mother's heart, Why did I wear Egyptian dress? Speak our tongue with a foreign lilt? Love the rites and priestly scriptures Of a faith that worshipped death? Why did I marry a Midianite, And then a woman of Cush? Wasn't a daughter of Israel good enough? Did I have to spoil the Levite blood And spoil it with a tarbrush? Had I forgotten who I was? Was all pride gone, traditions, place? Had I no conscience or at least A touch of feeling for another's shame? They couldn't bear my love for Jethro; Called me traitor to my faith, Because I heeded Midian's priesthood And with their eyes learnt glory We'd beheld but never seen.

In Court and school and colleges
I itched but world not scratch.
Even Pharoah's coat of arms could not protect
A Hebrew nose from pinches,
Or prevent derision when I told
The brutalities in Goshen;
Their laughter held but little hate
Only a threshhold I could not cross.

I was on two margins, neither prince nor slave. Needing to be both but failing to be one. Guilty, torn in tumult, a man of sorrows And acquainted with a grief That could turn to self-pity and decay.

I knew that God's hand was upon me, Upon me for Israel's good and my despair Before I'd heard of milk and honey lands. I was an arrow aimed at forbidden ground, The bowstring in the nick of my soul Taut, rubbing, directionless. I was to fly but not to land. That I could bear; where we are buried Matters little, I was obsessed with the flight. Was it with singing I was to rise? A prophet poet of healing crying "Comfort, Comfort ye, O Jacob, saith your God"? A desert voice that heralded "The Day"? Or was I that day's bringer? The oracle on the doom? The ode on the vanquishing captain? Nor God nor man would tell me which. This I must decide, with all my days depending On the rough road of my choice.

A poet camps without the walls,
Nourished by the outcast's anguish,
Fed on the frontiers of opposing states
By cries of pity, love and greed.
If my flight were in words
And my sword a scroll,
I must learn to love the margins,
Dedicate the friction of rebuff,
And the coldness of a sister's stare,
Draw from bitterness a honey
That other lips might taste,
And tasting find it sweet.
I must remain neither fully Hebrew
Nor a Pharoah's son.

But there was that other road.
The leader's path, the Saviour under God,
Committed to a country and a life;
Finding a harmony, unlike the lyre
Pulled by opposing poles;
But the harmony of oneness, loving the one

And hating the other, identified with Jacob Isaac and Abraham; and leaving all The schools had taught, I had learned to love.

With me it was not circumcision or a tribe, Isaac's blood or Jacob's Son.

I was a stone raised up to Abraham By choice, my own free willing choice, And my choosing was a death.

Only half committed I was standing, Still the onlooker, musing, ashamed;

Half indignant that a man was beaten And lacked the fury to return The blows that shook him to the ground. Blood in my eyes that Sarah gave me And in my mouth the taste of Hebrew hate. Gone was the halting, the enervating tension, The peace of confusion, a fence my throne. For now I was killing a servant of Pharaoh. Cool lust commanding the turning blade, Spilling the seal on doubt's sweet comfort And pouring the symbol of life anew. Cain had killed to become an outlaw. I with a sword had found a home. Found a people and a nation, Found a past, a future cause, That margins could not hold.

Into the sand I turned his stillness, Burying deeper the life I'd loved. Peace in my soul and the desert's blessing, A bush in my eyes, I faced the sun.

H. DANIEL BEEBY.

The "Akademi Theologia" at Jogjakarta, Indonesia.

In 1906 the Mission of the Reformed Churches in the Netherlands established a Theological School in Jogiakarta, Central Java. At that time theological instruction was combined with a teacher's training school. Some teachers at elementary schools who had proved their ability in practice, were taken back to Jogiakarta and given an additional course of theology. They were meant to become the helpers of the Dutch missionaries. In 1911 the theological course was entirely separated from the teacher's training school and was developed into a "Training school for helpers in the Ministry of the Word" (the official name at that time). The language of instruction was Javanese. It should be noted that missionary work amongst the Javanese of Mid-Java had been started only at the beginning of this century. There had been a remarkable Christian movement of Javanese signature, led by Kyay Sahdrah at the end of last century, but this movement had broken away from the mission of the Dutch Churches and so about 1900 the Dutch Omission had to start its work anew. By 1920 about 3000 converts (children included) had been won, all from a Muslim-Javanese background. It really was farsighted strategy to have established a theological training course at the early date of 1906.

Between 1920 and 1940 the Javanese Churches began to grow fast. In 1940 the number of Christians had increased to about 16,000 (or including the results of the Salatiga-faith-mission in North Central Java about 21,000). Some development had also been made amongst the Chinese of Mid-Java, mostly traders and shopkeepers living in the cities and towns. Urged on by this rapid development the Mission opened a "Dutch course" in 1925 in addition to the Javanese course. As students, graduates of Junior High School were taken in. The use of Dutch as the language of instruction made it possible to raise the standard of training considerably. Later political developments proved this strategy a very timely one, as the graduates of this "Dutch course" became the leaders of the church, who carried on in a very able way after Japanese occupation had wiped out all connections with Dutch missions and Dutch missionaries.

In 1943 the theological school at Jogjakarta was closed by the Japanese authorities. A difficult time followed. By 1950 the number of Javanese Christians in Mid-Java had slightly decreased (20,000 against 21,000 in 1940), indicating that many people had left the Church although not a few others had joined the Church. It was a time of affliction and purification, but the Churches held out. The Chinese Churches even grew during those 8 hard years of occupation (1941-1945) and revolution (1945-1950) and numbered about 4,500 members in 1950.

Three important developments took place during this time. First the Churches of South Central Java (about 16,00 members) and of North Central Java (about 5,00 members) united in 1949. Secondly the Churches of Central-Java took the very courageous decision to continue their cooperation with the Reformed Churches in the Netherlands in spite of severe political controversy between Indonesia and Holland. The Javanese, Chinese and Dutch Churches become partners-in-obedience and have cooperated very happily ever since. And in the third place the Javanese and the Chinese Churches decided to reopen the Theological School at Jogjakarta in 1946.

It was a different school from the pre-war one. In the first place it was run by the Churches themselves and no longer by the Mission, a fact in which the Church-leaders took a justified pride. In the second place the language of instruction was the national language, Indonesian. Thirdly the teachers were Indonesians (after 1950 two Dutch teachers were added to the staff). And in the last place, this Theological School did not train 'helpers' anymore, but pastors and evangelists to be used not by the foreign Mission but by their own Churches.

The history of the Theological Seminary after its re-establishment in 1946 has been one of steady development and continuous struggle to keep up or raise the standard. About 50 students have finished since 1946 and the present student-body numbers 60. When two Chinese prospective members of the staff will have finished their study in Holland and Scotland next year and if the Dutch members of the staff can continue their work, the staff will be very satisfactory with two Indonesians, three Chinese and two foreign full-time teachers and a number of part-time teachers. The library has 3,500 volumes now and was praised by Rev. Fleming

as well arranged and well used. With the help of the Theological Education Fund and the Nanking Board of Founders it is hoped to increase the number of books considerably within a short time. The buildings are old. A new building-program has been worked out but funds are still lacking.

The greatest problem during the last ten years has been that of standard. The level of Junior High School has deteriorated a lot compared to pre-war times. Earlier graduates from this school knew one foreign language (Dutch) very well and they had some command of English. Present-day graduates of Junior High School know no foreign language at all. They have had some instruction in English but they are far from able to read an English book, whereas theological literature in Indonesian is still limited (although growing fast thanks to the heroic efforts of the Christian Literature Committee at Djakarta). That is why length of the course had to be extended continually. In 1950 the course of study consisted of three theological years after one preparatory year; in 1953 the years of preparation were raised to two and since 1956 three preparatory years, followed by three years of theology (in the broad sense of the word, of course). At that time the name of the school was changed into 'Akademi Theologia' ii. accordance with the use of the word Akademi in Indonesia for a school of this level.

But the scholastic level remains a problem. Theological education has to look at least 10 to 15 years ahead. The students we accept now will have reached their apex after about 15 years. The question rises: will not Indonesian society develop with such rapid speed during the next 15 years that the Churches will be in great need of university-trained pastors, who took their theology after Senior High School instead of Junior High School? According to Church-leaders of Central Java the answer should be in the affirmative.

However, thinking about the future strategy for theological education in Java, two other weaknesses of the Akademi Theologia come to focus. In the first place its ecclesiastical basis is too limited. The Javanese Churches of Central Java have grown to a membership of about 40,000; the Chinese Churches of Central Java number almost 10,000 members now (children included). Both Churches can be expected to grow further with God's blessing, but will these two small Churches be able to carry a theological institute of university-

level? In the second place, the Akademi Theologia at Jogjakarta suffers from the same weakness Rev. Cooley pointed out to be general in Indonesia (see this Journal, April 1960), that is, a disproportion between theoretical and practical training. During the last few years many improvements have been made by giving the students practical training not only in preaching but also in pastoral counselling, evangelistic work and conducting catechism-classes. But the problem lies deeper: it is not only a question of more and more stress on practical theology, rural mission and the confrontation of the gospel with religions and movements current in present-day Java. It is also the problem of making "theoretical" instruction real flesh and blood in the life of the students.

These are problems the Akademi Theologia cannot solve by itself. We are very happy that serious and promising discussions have started with the Theological Seminary "Bale Wijoto" at Malang (with its fine tradition of confrontation of the biblical message with "Javanism") about the possibility of uniting forces for the future. If this occurs the history of the Akademi Theologia may come to an end, but nobody will deplore that, if such a merger can serve towards a more adequate and more united effort in the field of training the pastors needed by the churches of Java.

D. C. MULDER,

Jogjakarta, Indonesia.

The Christian Ministry; A Baptist View. †

by WILLIAM WINN

Protestants today are asking many questions about the meaning of the ministry. Doubts are being voiced concerning common ministerial conceptions. Is it true that "the priesthood of all believers" implies that the Christian may have no man standing between himself and God? Is faith a private matter between the individual and his maker. Is every believer his own priest and are there no distinctions between clergymen and lay people? Is the ministry a ministry merely to a particular congregation or to a particular denomination?

The first thing that I wish to emphasize is that the ministry belongs to Jesus Christ. It is not a human ministry; it is not a vocation of the world. It remains the ministry of Jesus Christ. Those who exercise the forms of the ministry are equipped by the Risen Lord. They act in the name of Christ, and they bear the authority of his appointment. "As my Father hath sent me, even so have I also sent them into the world" (John 17:18). The work of the minister is not a human performance. It is the gift of Christ which has been obtained for us. In the words of Luther, the ministry "has been established and instituted by God, not with gold or silver, but with the precious blood and the bitter death of His only Son, our Lord Jesus Christ."

The knowledge that the ministry belongs to Christ should serve as a corrective to any false individualism. It should prevent us from making irresponsible claims concerning the competency of the individual soul. Certainly in this regard the early Baptists were more faithful to the Gospel than their spiritual descendants. Recent studies in early Baptist history indicate that for the Baptist fathers freedom was not an end in its own right. They were more concerned for the freedom of God and the freedom of Christ than they were for individual freedom. Individual freedom was only a corollary to the truth of Christ. How spiritually distant the Baptist fathers are from those modern Baptists who are described thus by Harry Kreuner: "Our churches are full of such rugged individualists for whom the church is a casual convenience, or else an

[†] A baccalaureate address at the Burmese Theological Seminary.

arena where the ego can strut like a Daniel Boone or more likely today like a Davey Crockett. It is enough to point out that such a person, and such a doctrine of soul-competency, reflects John Locke more than the New Testament."

We should constantly remember that the ministry of the Christian Church has its basis in the sacrifice of Christ and not in any individual or man-made sacrifice. Too often, in reaction to Roman Catholic sacerdotalism, Protestants have tied the ministerial office to a pietistical idea concerning the spiritual life of the minister himself. The right to ordination does not rest upon personal piety. The function of the minister is not to lead the congregation to an imitation of his own life. The Christian leader is not ordained to represent the congregation before God. Luther made it very clear that "the office of preaching is a ministry which proceeds from Christ, not to Christ; and it comes to us, not from us."

If the ministry belongs to Christ, it follows that the ministry follows the pattern of his sacrificial life. Although at the time of Jesus official Judaism did not include atoning suffering as a necessary part of the messianic idea, the "Servant of God' was one of the first titles used by Christians to define their faith in Christ. Christ himself was responsible for the messiah concept being reinterpreted in terms of obedient suffering. "The Son of man came not to be ministered unto but to minister and give his life a ransom for the many" (Matt. 20: 28). "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2: 5-8). In the foot-washing scene Christ enacted dramatically the inner meaning of his mission by girding himself with a towel and washing the feet of the disciples.

The minister is called to serve the Christ who himself was the Servant-Lord. Being a minister does not entitle the Christian to special privileges or to special honors. His primary function is not to develop ethical morality or personal pietism. His commission does not rest in his theological orthodoxy, his apostolic succession, or in the institutional organization of a denomination. The minister's theology, his ethics, and his evangelism must not become ends in themselves. They must always be means in the service of the Servant-Lord.

The third emphasis which I wish to make is the fact that the ministry is the ministry of the whole Church. A careful study of the New Testament shows that the total Church exists before local congregations do. The very word "church" or

"ecclesia" at the beginning did not denote the individual church, but rather "the people of God," the fellowship of the last days. I Cor. 12: 28 notes that the apostles, to whose missionary work the local congregations owe their origin, are, nevertheless, themselves within the total Congregation. The priority of the total Church over the local church is indicated by Paul's equating the Church with the "body of Christ" which takes in all members. And Paul says flatly that if he could not be assured that he had the approval of the Jerusalem Church—the original Congregation—he would be forced to believe that he "had run in vain" (Gal. 2: 2).

The belief in the absolute autonomy of the local church is derived neither from the Bible nor from historic Baptist principles. Existing letters and confessions of the founders of the Baptist movement indicate that at no time did these men declare that the local congregation was an autonomous unit totally separated from the life of other churches. The early Baptists both in England and in the United States were aware of the potentialities for corruption within the local congregation as well as in any hierarchical system.

It is false to suggest that the Holy Spirit may work only at the level of the local congregation and seldom, if ever, at national or international Christian gatherings. The absence of authority does not protect freedom; rather it allows freedom to degenerate. Eventually we must come to accept the truth that a certain amount of "ecclesiasticism" is inevitable for any human worshipful existence. P. T. Forsyth, the outstanding Congregationalist theologian, noted the tendency of the Free Church movement to attack clericalism rather than to engage in the positive search for a theology of the ministry and the church. He said: "It is in danger of overdoing its protest against a false Church, of denouncing a priestly Church, till it lose its own sense of essential priestliness of the Church.

So far it has been said that the ministry belongs to Christ, that the ministry follows the pattern of Christ's sufferings, and that the ministry belongs to the whole Church of Christ. The final emphasis is that the purpose or function of the ministry is to train the laity.

Protestants have rightly held to the doctrine of the "priesthood of all believers." Protestants have demonstrated that the Church itself is a royal priesthood and that this priesthood applies to all members of the Church in common. The leaders of the Reformation saw very clearly that the New Testament says not a word about a "spiritual estate" above the laity. But in recognizing this the Reformers did not wish to suggest that faith is a private matter between God and man, nor did they wish to suggest that the ministry has no unique holiness. For Luther the priesthood of believers meant that Christians should serve as priests one for another. "Each should become as it were a Christ to the other, that we may be Christs to one another and Christ may be the same to all; that is, that we may be truly Christians."

For Luther an ordained ministry was necessary not simply for human, practical reasons, but for theological reasons as well. The ministry was apostolic and Christ-established. The great father of the Reformation recognized that Christians cannot be without the Word of God. For him the ministry was determined by Jesus Christ and by the Gospel of Jesus Christ. To be the instrument of the Word of God was a most awesome responsibility.

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If we go directly to the New Testament we also find a very exalted understanding of the ministry presented there. The proclaimer of God's Word represents Christ and God to his hearers (II Cor. 5:20). The proclaimer's word is God's Word (I Thess. 2:13). As a minister Paul claims the right to the obedience of his congregations (II Cor. 2:9; 7:15; Phil. 2:12; Phlm. 1:21). The apostle demands that the congregation prove its obedience to Christ through obedience to himself (II Cor. 10:5f.). Those who deny the uniqueness of the Christian ministry will find little to support them in the New Testament.

Although it is true that the minister is neither different from other Christians nor superior to them, he does have tremendous authority. While the minister is the servant of other Christians, he nevertheless has a unique authority over other Christians. To the minister the whole Church commits responsibility for administering the Word and sacraments or ordinances. In the words of Luther once more, the minister has been given power "to govern

and teach the people of Christ."

This understanding of the ministry does not in any way subtract from the position of the laity. If anything, it rather elevates the position of the laity. This places primary responsibility upon lay people for the evangelization of the world, not upon ministers. The minister has been set apart to train and to educate Christian men and women that they in turn may become evangelists in every walk of life. The minister encourages and helps Christian lay people to discover what it means to be Christian in their daily work. It is a sign of immaturity when church people suggest that revival must come from pastors or from an evangelist. Any authentic Christian revival can come only through the men and women in the pews of the churches.

In closing I would like to remind you that it is not easy, nor has it ever been easy, to be a minister of Jesus Christ. Three particular Scripture passages are always appropriate for men and women who are about to set forth as servants of the Word of God. "Your adversary the devil prowls around like a roaring lion. . . ." (I Pet. 5:8). "Always be prepared to make a defense to any one who calls you to account for the hope that is in you . . . ' (I Pet. 4:15). And "do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word

of truth" (II Tim. 2: 15).

Book Reviews

Studies In The Sermon On The Mount. D. Martyn Lloyd-Jones, Inter-Varsity Fellowship. 39 Bedford Square W.C.1., London. Vol. II, 337 pp. Price 15s 0d.

It is difficult and often unfair to review critically a second volume when one is not familiar with the initial volume. However, when the contents are a series of sermons on a familiar biblical text, each volume seems to stand alone and thus can be profitably analyzed.

The book purports to be "studies" in the well-known, often studied, important and lengthy sermon preached by Jesus and recorded in the Gospel according to St. Matthew, chapters five, six, and seven. One would assume that the approach, from a sermonic or homiletic point of view, would be expositional. An expositional sermon, whatever the details of its definition, is generally expected to elucidate, to elaborate, to expose the meaning of the text. These sermons hardly measure up to such an expectation. They are quite largely application from sentimental imagination rather than scholarly insight.

Little, if any, editing for publication is evident in the sermons; they seem to have been recorded just as they were verbally delivered. It is rather shocking that the volume contains not a single footnote and almost no references of credits in the text to source materials. They read just like popular preaching to passively minded parishioners sounds.

Possibly the most disturbing feature about the publication is its publisher, The Inter-Varsity Fellowship. In an age of incessant emphasis on scientific method and honest scholarship, how a volume so written can be expected to capture the imagination of

college students and meet their intellectual and spiritual needs is perhaps a good indication of the unrealistic orientation of this movement.

It is this reviewer's opinion that these sermons might better have been left to the mercy of the winds. It is hard to conceive of a useful purpose being served by publishing them.

> DONALD M. CRIDER, Kachin Bible Training School, Kutkai, N.S.S. Burma.

The Piety of Jeremy Taylor, (Macmillan, London, 1960). H. Trevor Hughes.

Not many books have been written in this century on Jeremy Taylor, the influential, seventeenth century leader of the Church of England. The past twelve years, however, have seen several books published centering attention on this giant churchman of more than 300 years ago. This book, along with the others, reflects a new interest since the war in moral theology with its revived interest in hat Taylor has to say on this important subject.

The author, H. Trevor Hughes, has contributed a scholarly, critical study of Jeremy Taylor's piety, which he defines as "all that Taylor has to teach us about how the Christian is to live in relationship with God and his fellows and in the development of his own personality."

The first chapter is a most interestingly written brief sketch of Taylor's life. Much of the sparkling style of the first chapter is lost, unfortunately, as the author wades into Taylor's "theological position" in the second chapter focusing upon four aspects of faith where Taylor has made an individual contribution; namely, the ministry, toleration, conscience, and

sin and repentance. In chapter four the author ably summarizes Taylor's piety as applied to practical life situations. Here he deals first with the development of a Christian's religion in such activities as reading and hearing the Word of God, fasting, the observance of the Lord's Day including public worship, almsgiving, repentance, and receiving the Sacrament. Then, turning to the development of Christian character, the author discusses the cardinal virtues of prudence, temperance, and fortitude. The chapter closes with an excellent application of piety to a Christian's social relationships where the emphasis is on the meaning of justice and how it applies to business personal relations. A short conclusion and an appendix showing the influence of Taylor on John Evelyn and John Wesley complete the book.

This work will be of interest largely to the specialist. Taylor was a man of his church and a child of his age. To be sure, he had a poet's insight into matters of practical religion, and in a number of respects he was considerably ahead of his times. Yet, such a study as is given here includes so much of the outdated as well as the timeless in Taylor's thinking that rank and file Christians will find too much of the book of little personal value or interest for meeting the problems of today. However, serious students of church history, theology or ethics wanting a clear focus on a particular personality and his point-of-view will find this book important reading.

Hugh N. Lormor, Burma.

DOES RADICAL N.T. CRITICISM LEAVE ROOM FOR EVANGE-LICAL FAITH?

BY FRANK BALCHIN

This World and the Beyond: Marburg Sermons by Rudolf Bultmann. (Translated Harold Knight) 248 pp. Lutterworth Press, London, 1960. 27/6d.

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the Marburg The appearance of sermons of Rudolf Bultmann in an English translation enables English speaking world to know something of a hitherto little-known aspect of this great scholar's activities, his work as a preacher. known as a radical N.T. critic but it is sometimes forgotten that he has been a member of the Confessing Church since its founding in 1934 and has shared the fortunes of that Church in its struggle for religious freedom through the difficult days of the Hitler regime and the war and through the privations and problems of the early post-war years, twenty-one sermons in this book were all preached in Marburg, most of them, one gathers, to a university congregation, between 1936 and 1950. They are arranged in chronological order. The choice of texts is interesting and perhaps significant: thirteen are from the Gospels and only two from the O.T. Actually Dr. mann does not take a text but a passage of five or ten verses. The sermons read well in English and would probably go over well in any language, but would they have any appeal for a S.E. Asian congregation? This reviewer having read, accepted and assimilated several sermons will find out by attempting to repreach them in the near future in Singapore. It may result in a local outbreak of "Bultmania". But seriously the guestion that will be of interest to many readers of Bultmann's other books is "What Gospel does he preach? Is he a twentieth century Gnostic or does his radical N.T. criticism still leave room for evangelical faith?" It is not for us or for anyone else to judge Bultmann in this matter. Not even a church has the right to set up a standard of orthodoxy in black and white and demand assent on pain of excommunication from the fold. Denominations doubtless do this but I doubt if what they bind and loose on earth is bound and loosed in heaven. Yet, on the one hand. there are many churches, including many of the younger churches, who feel a strong responsibility for what is preached in the Church's name as the Christian gospel; and, on the other hand, there are many preachers and teachers, including many of the Western-trained theologians of the younger churches, who are worried about the effect of their training on their preaching. This then is a question of wide and sometimes painful interest.

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So let us consider first where Bultmann stands in regard to traditional orthodoxy, and then, with the Sermons as evidence, ask what is the gospel he preaches. Traditional orthodoxy although not necessarily believing in verbal inspiration, places a high value on the historical truth and literal accuracy of the Scriptures. It tends to believe things happened as recorded. It will always give the Scriptures the benefit of the doubt and think of ways of reconciling apparent anachronisms, inconsistencies Bultmann will and improbabilities. have none of this. He says plainly that the Scriptures must be demytho-They are written from the logised. point of view of past ages which believed in a flat earth and a threestorey geocentric universe. They are pre-scientific. They come from days when people believed illness caused by demons and when exorcism was a common practice. Miracles were amazing but not difficult to believe because scientific laws were not formulated. The message of the Scriptures is embedded in myths, myths about Satan and the struggle of good and evil, about good and bad angels, a great war at the end of the world, a heavenly Man and so on. All this, says Bultmann, must be given up as being the first century world-view and popular, unphilosophical thinking. Traditional orthodoxy believes that the N.T. gives us the historical Jesus. He was born of the Virgin Mary in a manger at Bethlehem. He was taken to Egypt to escape the massacre of the innocents by Herod. He was brought back to Nazareth and grew up there. He was baptised by John and thereafter fasted in the wilderness for 40 days and was tempted by Satan. He came into Galilee and preached the Gospel of the Kingdom and called disciples. He worked miracles, curthe blind, deaf, dumb, lame, paralyzed and lepers. He people from the dead, among them Lazarus who had been dead four days. He walked on the sea and fed 5,000 people on one occasion and 4,000 on another occasion, with a few loaves and fishes. He claimed to be the Messiah, the Son of David, the Son of God and to have come down from heaven. He entered Jerusalem in triumph but, as he had foretold, he was betrayed by Judas and captured by the High Priest and his party. They condemned him to death and handed him over to Pilate who crucified him. He spoke seven words from the Cross before he died and was buried in a new tomb by Joseph of Arimathea. The Jews put a guard on the tomb but early on the third day when some women followers went to the tomb to anoint his body they saw a vision of angels who said he had risen. That day they and the eleven disciples saw Jesus, who had risen from the dead. It was a physical, bodily resurrection. appeared to the disciples for 40 days and afterwards ascended into heaven.

This may be taken as a summary of traditional orthodoxy at the time when Bultmann began his career. Bultmann has challenged almost every statement in the above outline. To begin with, the N.T. does not take us straight to the historical Jesus. We see Jesus only through the eyes of the early church. What we see is the faith of the Church in Jesus. Not only the facts about Jesus but the teachings of Jesus have been remoulded to apply to the situation of the Gentile Church launched on its perilous crusade to evangelise the world. The application of formcritical methods to the Gospels reveals that the whole framework of the Gospels is the work of the evangelists. There can be no certainty about the chronological sequence of events. As to the content of the gospels it is very difficult to be certain that any teachings are the actual words of Jesus or that any incidents happened as they are recorded. About the only certainty for Bultmann is that Jesus was crucified and even the story of the cross contains many legendary and mythological elements. The resurrection is the realisation of the meaning of the cross, by the early church. Paul's gospel is the faith of the Church expressed in terms of the Jewish eschatalogical myth and John's gospel is the faith in terms of the gnostic redeemer myth.

The ordinary man, faced with this radical assault on traditional positions will say, "If you are going to be so sceptical and critical, you will have no gospel left to preach." think Bultmann would rightly reply "First, it is not a matter of choice but a matter of truth and second, the work of criticism reveals the real Gospel". We do indeed suffer from habit, custom, inertia and conservatism in our thinking and carry around a lot of intellectual lumber because we are too lazy to springclean the attics of our mind and think it doesn't matter if we assent to what is commonly accepted. It gives us contact with our congregations and saves a lot of embarrassing explanations and misunderstandings. So we don't bother to raise negative questions which cannot be satisfactorily answered and are always positive, constructive and edifying in our Nevertheless, Bultmann approach. is right. We ought to be constantly concerned with the problem of truth. We ought to live in constant tension with these problems. He is also right that the work of criticism reveals the real Gospel. Nearly every point in the outline of traditional orthodoxy given above is not essential to the Gospel. The nature of his birth, whether we can see him just as he was or only through the faith of the Church, the historical details of what kind of man he was, tall or short, grave or gay, his miracles, the time, place or manner of his resurrection and ascension, these are not at the centre of faith. There must be some answer to them which may or may not be recoverable by historical research but we are not dependent on any particular answer for the decision of faith. There are indeed some historical requirements such as that there was a man Jesus of Nazareth who preached the kingdom of God by word and deed and life, who was put to death and whose followers believe that he rose from the dead. In and through him God forgives men's sins and gives them eternal life. That is Bultmann's gospel. Faith is recognising that man is in the presence of the transcendent God who demands obedience and offers forgiveness. Forgiveness is release from the and consequently openness towards the future. Faith is seeing Jesus as the bearer of God's eternal Word, which challenges man to give up the idolatry of self, the seeking of security in material things or worldly values. Faith is following the way of the Cross as Jesus did, as Paul did and as the N.T. teaches. This austere gospel needs a worldview for a setting and this Bultmann finds in existentialism because existentialism like the Gospel deals with man in the inner contradiction of his being.

There are doubtless many who will judge this Gospel inadequate. It is largely a matter of what is required in the way of a statement of faith in order to be acknowledged as a member of the Christian Church. Anyway, whether inadequate or not, in a teaching career spanning five decades

Bultmann has commended this gospel to his students and it has had a world-wide influence through his books, an influence that will increase as his work becomes more widely known in translation. Here in this volume he preaches this gospel with effectiveness; for, whatever people say, he does indeed have a gospel to preach. It is the gospel of the promises of God, of man standing before the unknown God in whom nevertheless we live and move and have our being. It is the gospel of "be not anxious", of "come unto me and I will give you rest", of the promise of the Comforter, the Spirit of Truth. It is the gospel of calling to be "fishers of men" and "labourers in the vineyard." It is also the gospel of challenge and warning, "of forget-ting and pressing on", of "unworthy servants" and of "treasure in earthen vessels". These are some of the themes that Dr. Bultmann takes.

Again and again one note sounds out, that of man in his littleness and weakness and yet in his pride and rebellion standing over against God, transcendent in his majesty and power and yet stooping to man's weakness and offering forgiveness and eternal life. Therefore although the German edition was called simply "Marburg sermons" the English translation is aptly entitled "This World and the Beyond" because these meditations emphasise the persistent pressure of the eternal upon the mundane and the secular. I use the word "meditations" deliberately because we do not have here the arresting title, the familiar three points and the conclusion, but rather Dr. Bultmann lets us overhear him thinking aloud on a passage of Scripture and constantly returning to it for new insights, rather like Dr. Temple in his "Readings in St. John's Gospel". There is, however, one danger of this approach that Bultmann does not entirely avoid. This is to give the impression of a certain Lutheran type of despair and withdrawal from this world into an almost mystical piety. Is this part of the price for the surrender of mythology?

FRANK BALCHIN.

Theology and the Cure of Souls

An Introduction to Pastoral Theology FREDERIC GREEVES The Epworth Press; London, 1960 in

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Beginning with a brief sketch of the original and historical meaning and usage of three nouns—cure, soul and theology, which are used in the title of his book and a statement of that for what reason he has chosen the term 'cure of souls', instead of using more popular phrases, like 'pastoral care' or 'pastoral ministry', in this book, the author aims to find a proper place and a right function for theology in the cure of souls. We are told that "this book is not a survey of the art or technique of pastoral care," and that "this book is primarily concerned with the relationship between Christian doctrine and pastoral care."

This book is divided into four parts, and well arranged that there is no difficulty to follow the steps, in which the author has developed his thought of pastoral theology, from its need to its principles and practices, as well as the many other things which are closely related with the cure of souls. Nevertheless, it is not too easy to make a precise review on this book, because it ranges such wide territory and involves so many things relevant to pastoral theology.

Part I is introductory, but also very important in itself. Besides giving an explanation of the word 'cure' which conveys the meanings of both 'care' and 'healing', and indicating in what sense he uses the terms, soul and theology, an emphasis on the need of theology in the cure of souls is made in view of the deficiency and failure of pastoral care in the Church. He enumerates social change, psychology and wrong attitude towards theology and misunderstanding of the relationship between theology and Christian experience as the main causes for the decline of pastoral care. Through the examination of such situations within the Church and without, the author has come to the conclusion that the cure of souls should be founded on the basis of a sound theology.

In part II some particular Christian doctrines are considered as examples to illustrate the relationship between theology and the cure of souls. The first one is the doctrine of the Triune God. It has been constantly misunderstood by people and sometimes even denied to have any ground in the New Testament. By quoting some passages from the New Testament and arguments from the writings

of certain theologians, the author stresses that this doctrine is "an attempt to express the supreme truth about God which is revealed in the Bible, specially in the New Testament." "The doctrine of the Trinity speaks about the mysterious Godhead and through that mystification about God, which is all that natural man can have, becomes transformed into the mystery of God which His adopted children gladly recognize as they live in their Father's love." The Triune God can only be known in love and through prayer, and it is the aim of the cure of souls to help man to know God.

The other doctrines the author treats here are the doctrines of full salvation and the nature of the Church. Under the doctrine of full salvation the author discusses many theological subjects, such as justification, sanctification, Christian perfection and assurance. It is obvious that even from these words themselves one could readily notice their close relation to pastoral care. The Rev. Greeves sees that all these terms indicate nothing more than human attempts to interpret divine work on human souls. Therefore, there in an inherent possibility of misrepresenting the mighty divine work. The diversity of this doctrine among divided churches shows that it is a fact.

No doubt a wrong interpretation of this doctrine is very perilous to the cure of souls. So pastoral counselling must seek the correct understanding to help man to realize that "always God takes the initiative and man responds; always man knows his response could not have been made without the help of God."

Concerning the doctrine of the nature of the Church, the author, first of all, regretfully expresses that the disunity of the Church is a result of two false attitudes to the nature of the Church, namely, neglect and narrowness. The division of the Church has made considerable hindrances and impairments to the cure of souls. Then he moves into a discussion on the nature of the Church. The Church itself is part of the Gospel. The New Testament gives various pictures of the Church. It is presented as the Body of Christ, the People of God and the Community of the Holy Spirit. The whole picture of the Church is remindful to individuals in order that they might live a more abundant Christian life in fellowship with others.

Part III is devoted to discussing the interrelationship between theology and Christian experience in reference to the cure of souls. Listening is one of the significant experiences and plays an important role in pastoral care. And it always matters to Christian doctrine. If we are willing to give a right answer, we have to know what questions man has and what he thinks about. The main task of the cure of souls is to take care of sinners in a special sense, because

all are sinners. Man needs to know the deeper religious meaning of sin. Otherwise he cannot understand the ideas of confession and the forgiveness of sin. One of the supreme responsibilities of all who engaged in the cure of souls, is to bring man comfort, in sickness and in health, in trial and in temptation, and in the face of death. Here the doctrine of Divine Providence is involved. The Church should be prepared to meet the illness of life by teaching the correct understanding of life, death and suffering in a Christian sense. The prevailing mispresentation of the doctrine of the resurrection needs to be corrected too.

The last part of this book can be seen as a conclusion of the preceding discussions. The author believes that the task of pastoral care is not limited to ordained pastors, but belongs to the entire Church. Laymen have a full responsibility to share it. "Because the layman lives so completely in the midst of the world, at every turning he has opportunity to carry out his share of being a laypastor." This an ordained minister cannot have in the same deep sense. While emphasizing the layman's share, the author does not minimize the special task of pastor and theologian. Ordained pastor should be a shepherd of shepherds and the theologian must be a specialist who expounds the Word of God and provides theology for pastors and laymen.

It seems that this review has become somewhat lengthy, yet one more thing is worthwhile to mention. In the last chapter the author reminds us that we all are shepherds who take care of others, but at the same time are also sheep of others. The full ministry of the Church can be completed only through this sort of receiving and giving pastoral care to each other under the Only Shepherd, Jesus Christ. I am sure that many readers of this book will find much guidances in it and make their own use of it in the cure of souls.

C. A. CHIN, Taichung, Taiwan. A Theology of Election, Israel and The Church, by Jakob Jocz, S.P.C.K. 1958 (London), pp. 215. 25s.

Dr. Jocz, a Hebrew Christian, is the Director of the Nathaniel Institute in Toronto, Canada. His previous book, entitled, The Jewish People and Jesus Christ, 1949, was on the history of the relations between the Christian Church and the Jewish people and has had wide circulation.

In the present volume Dr. Jocz tries to deal with the theological aspects of the same relation with a view to promote the mutual understanding of the two, by setting forth their unusually close relationship. And I must say at the outset he has done an excellent job. The dialogue between the Christian Church and the Synagogue is a historical necessity today because of the unique spiritual kinship of the two. As Dr. Jocz says: "Church and Synagogue are like dissimilar twins, alike in some respects, different in others. The characteristics of the Synagogue apply equally well to the Church . . . They know the same things, but they know them differently. The inner difference derives from the central fact: the Church draws her knowledge from Jesus Christ, the Synagogue by-passes him." (p. 52).

This is an outstanding theological treatise, and a heart-warming confession of faith at the same time. For it shows the wide learning and deep conviction of the author as a Jewish Christian. Dr. Jocz outlines his general plan of writing in the introductory chapter. He points out that the idea of "election" is the key to understanding the inner relation between Israel and the Church. In the following chapters until the seventh, Dr. Jocz examines this central thesis from different angles such as: the juxtaposition between Church and Synagogue; the juxtaposition between Church and the Jewish people; and, the juxtaposition between "church" and Church. The eight chapter is given to a delineation of the special position of the Hebrew Christian: his function as "bridge" between historic Israel and the Gentile world, and his prophetic role as witness. The short concluding chapter is a summary account of the economy of election.

iuxtaposition the between Church and Synagogue the author starts from the paradox of the human situation, i.e. the discrepancy between the ideal Church and the empirical Church. This discrepancy is to stay because, even though the church in history in many respects betrays the teaching of her Master she lives and will live on by grace. church by its very nature in history always consists of sinners and saints. In fact this constant possibility of alternating between "wheat" and alternating between "tares" is the true nature of the visible church, and also that of the ancient Israel. On the assumption of juxtaposition between Church and Synagogue, Dr. Jocz emphasizes that the N.T. is the direct heir to the O.T., even more so than rabbinic Judaism because of the central premises such as the concepts of vicarious suffering and mediation. key to the N.T. is, therefore, the O.T. and not rabbinic Judaism. Yet the Synagogue is inseparably linked to the Church by her unique self-consciousness as the special people of God. It is precisely because of their connection in the faith of the God of election that they must have a dialogue, and have it on the level of faith. Dr. Jocz, then, suggests in the third chapter the subjects such as: "O.T. Exegesis", "Trinity", "Israel", "Law", "Messianic Age", on which dialogue should take place. In the following chapter Dr. Jocz gives a special treatment on the major issue in the dialogue, that is, the question of Law. This is linked with the question of Revelation which is defined as (1) an Act of God, (2) as Encounter, (3) as Torah.

Dr. Jocz moves on to the juxtaposition between the Church and the Jewish people. This is a more correct juxtaposition than the previous one because in this the close relation between election and revelation is even more clearly set forth. "God reveals a purpose, and for that purpose he elects." (p. 107). That

purpose is the redemption of mankind. But God's election must have a concrete physical aspect, which is the Jewish people, Israel kata sapka. The decision about God, however, must be personal whether he be a Jew or a Gentile. Because the true Israelite carries upon his body the marks of Jesus (Gal. 6.17), he is spiritually related to Christ (p. 126), by making personal decision for Him. In this personal decision for Christ a Gentile has to renounce his religious past whereas the Jew only reaffirms it (loc. cit.) The concreteness of biblical revelation makes this situation inevitable, and therein lies the meaning of the Church and the close bond between the Church and the Jewish people. In the sixth chapter Dr. Jocz elaborates in detail the definition of Israel through the different expressions such as: Israel as applied to the historic people of God; as the Church consisting of Christ-believing Jews and Gentiles; the individual Israelite and the Eschatological Israel, and comes out with the conclusion that Israel is not a racial entity but an historic consciousness.

The juxtaposition of Church and historic Israel, then, leads to the juxtaposition of Church in history and Church as Event. This is the same as the relation between historic Israel and the Israel of God. That is, as the historic Israel is the background from which the Israel of God comes into existence whenever the Word of God is heard in obedience, so the Church in history is the background from which the Church as Event comes into being whenever and wherever two or more respond to the Word of God in obedience of faith.

Concerning the election, therefore, Jew and Gentile, without difference, and on equal terms confront the Cross. Both are rejected as sinners, and yet chosen in the Messiah. The position of Israel as the people of election remains unique in spite of her rejection, because it is God who elects, and He elects according to His will and purpose. Man's failure

cannot negate His purpose and even becomes a service to His greater glory. Be

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The above is a very brief outline of the content of the book under consideration as understood by the reviewer. It is an extremely helpful book in many ways. Firstly his wide knowledge of Jewish thought makes it possible for ordinary Christian readers to have a more balanced view in regard to the comparison between Christianity and historic Judaism. For instance his insistence on the closer relationship between the O.T. and the N.T. rather than rabbinic Judaism on account of vicarious suffering is both clear and convincing. Secondly his proposal to have dialogue between Church and Synagogue take place on the level of faith through the subjects such as: O.T. Exegesis, Trinity, Law etc., is not a mere speculation but a very real question. In fact, if any attempt at conversation be done on purely philosophical levels these great subjects will only become grounds for theological muddles. Thirdly, by juxtaposing the Christian Church with the Jewish people, Christian readers are helped to see into the wider perspective of their own religious heritage and status, and therefore, given reasons and opportunities for selfreflection.

It is to the credit of Dr. Jocz that whoever reads the book will be greatly benefited by his erudition and penetrating insights, although numerous quotations and the usage of biblical languages and other languages than English might keep ordinary readers from the full benefit. The extensive notes and a bibliography at the end are also very helpful. This is a valuable book, and is to be highly recommended for all Christians who take their theology seriously. The book should be widely read especially in S.E. Asia where O.T. Study is unreasonably neglected and where the encounter of faiths is an urgent problem.

> Fu-Sheng Chen, Kluang, Johore.

Between the Testaments. D. S. Russell, S.C.M., 1960, pp. 176, 12/6.

Since the epoch-making discovery of the Dead Sea Scrolls the importance of the intertestamental period has been realized as never before. It is a field of study which still awaits lively contributions from the scholars concerned, though some distinguished scholars as R.H. Charles, & G. F. Moore have in the past made classical contributions to the history and thought of that period. From this point of view Principal Russell's book is not just another addition to the already existing body of learning concerning the subject which he deals with. With its lucid style and concise presentation without leaving what should be said unsaid, the book will remain an invaluable companion to the students of the intertestamental period, Especially for a beginner, it is the most suitable hand-book which will urge him to go on with his study with the help of the bibliography provided at the end of the book.

The author divides the book into two parts. In the first part he deals with the cultural and literary background of the period; in the second he devotes the remaining pages entirely to what he calls in the preface the "rather strange company of men known as 'the apocalyptists' ". This simple division corresponds to the two major purposes of the author, namely, the historical review of the period and the assessment of the religious contribution of the apocalyptists. (p. 11).

During that turbulent period between 200 B.C. and 100 A.D. Greek culture had exerted its influence widely and deeply upon the Jews both in Palestine and outside Palestine. The result was that the so-called syncretistic Jews came into existence. Hellenization ran wild not only in the sphere of culture in general but also in the religious life of the people (p. 20). One of the good examples of the situation is the Hellenistic Judaism found in the Alexandrian Jewish writer Philo (p. 18). But the astonishing thing, as the author rightly points out, is that "in its fundamental tenets Judaism remained true to the faith of its fathers and prepared the way not only for its own survival but for the birth of the Christian religion." (p. 25). In other words here we have a group of the uncompromising Jews, terribly conscious of their divine election and peculiar existence, fighting against the Greek culture in the name of the glorious future Kingdom of God and the New Age of the Messiah. That is to say, Judaism, unlike Hellenism, "represented not so much a way of life as a national religion." (p. 14) This is no place to reproduce the vicissitudes and struggle of the Maccabeans. The most important thing to remember is the religious conviction which forms the basis of the obstinate resistence of the Jews against the foreign powers. At this point the author reminds us that the Jews were fighting for "the life of Israel" (p. 41) with all that is involved in the "Israel". Here comes the importance of the concepts of "covenant" and "the Torah", for these wo were the religious principles which bound the Jews together in defiance of the enemy. The Covenant, whose sign was circumcision, seals the relationship between God and Israel, while the Torah is "the comprehensive name for the divine revelation, written and oral, in which the Jews possessed the sole standard and norm of their religion." (p. 42) Therefore though it is true the sects of the Torah were sadly divided among themselves, the author calls our attention to the surprising fact that "they were bound together by one thing as by nothing else in their fight against the common foe; not devotion to party or even to fatherland, but to the sacred Torah and the holy Covenant of the Lord their God.' (p. 37)

In this historical setting the figures of the apocalyptists occupy a very important part, because the literature they left behind is "a continuation of the Old Testament" on the one hand and "an anticipation of the New Testament" on the other. (p. 93) Moreover because of its apocalyptic message of the New Age and the final judgement the apocalyptic literature has been the source of inspiration and encouragement in the Christian Church. (p. 94) In connection with this point, those who regard Old Testament prophecy as having ceased to exist after the Fall of Jerusalem will do well to listen to what the author has to say. He says: "The form which the apocalyptists' message assumed was in many respects different from that of the prophets; nevertheless it was a true continuation and development of the prophetic message and in several respects brought it to its logical conclusion". 104) Though (p. apocalyptists tended to emphasise the hidden secrets of heaven and earth by resorting to fantastic language and symbolism, we must not overlook their fundamental motif which was essentially a moral and religious one. They were eager "to inspire the nation with a new courage and with fresh hope in the ultimate victory of good over evil and in the triumph of God and his kingdom over all the powers of darkness." (pp. 97f.)

Towards the end of the book the author deals with the problem of the Messianic concept from the Old Testament down to the apocalyptic literature. Over against those who want to find the origin of the Messianic idea in the Old Testament He says: "the growth of the idea of the Messiah in the sense of a supernatural ruler comes first from the intertestamental period." (p. 121) Closely related with the concept of the Messiah is the idea of "the Son of Man". The author thinks that these two concepts were quite different in origin and that they were not related together until the period of the apocalyptic literature. He thus agrees with Mowinckel who sees the idea of the Son of Man together with that of the Messiah being charged with transcendental and supra-historical significance by "a relatively small group of apocalyptic writers." (p. 136) But what Judaism and the apocalyptists failed to see was the element of suffering, and it was not until in the person of Jesus Christ that the idea and reality of "a suffering Messiah" was brought to its fulfilment. (p. 30)

The author gives only a very cursory treatment of the books of the Apocrypha, the Pseudepigrapha, and books from the Qumran Community at the end of the first section. In view of the supreme importance of these books which shaped the intertestamental period, more than just thirteen pages should have been devoted to them.

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The Christian in Society. by L. M. Schiff. The Christian Student's Library. 246 p. Rs. 3.

Mr. Schiff's book is anther volume which has been added to the wellknown series of the Christian Student's Library. The present work under review is published especially for the Senate of Serampore College and as such it is "aproved as being of the standard of scholarship required for the L.Th.—diploma of Serampore".

The work itself fulfils the purpose for which it is meant in a very adequate way using as background "The Asian Revolution". The principal issues whether theoretical, biblical or practical and theological which the author regards as of supreme importance, have been clearly and sympathetically discussed. Several matters have been touched upon which certainly require further study. The author also gives valuable suggestions particularly in Parts II and III.

For beginners in the field of social ethics this book is to be recommended. The whole opus is divided into 3 parts: historical, foundations and the Orders. The first part deals not only with Jewish-Christian Ethics in the Bible but also gives although in a very brief way, a survey of Christian ethics starting with the early Christians in the Roman Empire and then proceeds to the Middle Ages, the Reformation and after. Tackling the problem of what Mr. Schiff calls: The theology of Society which is immediately followed by an exposé of a Sociology of Religion, the author employs the traditional basis of approach, i.e. the first article of the Apostolicum which is the doctrine of Creation. At this very point the present reviewer would ask whether this basis is any longer acceptable from the point of view of Christian theology.? If we agree that we are dealing here with a problem which essentially belongs to the major problem of the church's relationship to the world, then the approach should be done on the basis of the doctrine of the Kingdom of God; that is, the New Order which God has established on earth and which will be completed in due time. In other words history has to be viewed and understood from the End in order to achieve a theologically sound argumentation. This point of view would of course affect the Orders. It is not our purpose to expand here within the scope of our review further discussions however interesting these might be. It is enough to state in this connection that Mr. Schiff has made an earnest attempt to write an Ethics against an Asian background, a fact which can be greatly appreciated. That is one of the reasons why we should recommend this book as basic reading in the Seminaries of Asia.

Luther's Principles of Biblical Interpretation, by A. Skevington Wood, the Tyndale Press, London 1960. 36 pp. 1/6.

In the Tyndale Monographs the Rev. A. Skevington Wood presents an instructive exposition of Luther's hermeneutic principles. He explains very justly that the interpretation of the Holy Scripture was a fundamental issue in the Reformation controversy. Since Luther accepted the chair of Biblical studies in Wittenberg, he was committing himself to the task of exposition as a life-work. In this work Luther believes that it is quite naive to suppose that an interpreter can approach the text of the Scripture in a totally objective manner. The Bible itself teaches us how to interpret the Bible. After that the interpreter must use his reason also, but in its 'usus ministerialis'. "If you would interpret well and truly, set Christ before you, for He is the man to Whom it all applies" (p. 34). Luther's major contribution to hermeneutics lies in the fusion of literal and spiritual in a new and dynamic relationship.

A book like this is a very useful one for our Asian students, who are always asking about the right interpretation of the Bible. It is a good thing that the author reminds us again that Luther, who loved and studied this Book all his life, made clear to all the lovers of this wonderful Book, that we only can understand the word of God, when we have a personal relation with Christ and when that relation is a relation of faith.

PETER D. LATUIHAMALLO, S.T.T. Djakarta. D. BAKKER

Jogjakarta.

The Revelation of the Divine Name.

J. A. Motyer, London, the Tyndale Press, 1959, 1/6d.

The Word of the Lord in Jeremiah. J. G. S. S. Thomson, London, the Tyndale Press, 1959, 1/6d.

Each of these two small booklets contains a Tyndale Old Testament Lecture, the first given in 1956, the second in 1959. Both lectures are of definitely conservative type, but they show good scholarship and are worth reading. Rev. Motyer considers the famous verse of Exodus 6:2, which has been used as a cornerstone of the Documentary Theory concerning the Pentateuch. According to this verse God was not known as Yahweh to the patriarchs, although according to several chapters in Genesis Abraham already knew the Name of Yahweh. According to Rev. Motyer this view rests on a misunderstanding of Exodus 6:2. He believes that this verse should be read 'And I showed myself to Abraham, to Isaac and to Jacob in the character of El Shadddai, but in the character expressed by my name Yahweh I did not make myself known to them'. So Abraham, Isaac and Jacob knew Yahweh's name but they had not yet experienced God in his character as Yahweh, that is, as God the Redeemer, who will rescue His people from Egypt. Not all the author's arguments are equally convincing. He is also fair enough to reveal some weaknesses of his own point of view. The Documentary Theory certainly needs much overhauling. This booklet is worthy to be given as material to students who are engaged in studying the Pentateuch.

Rev. Thomson gives a short survey of a most interesting subject. Nowhere in the Old Testament is the potency of the Word of the Lord as overpowering man described as vehemently as in the book of Jeremiah. As the author concludes: 'God preserved His own prerogative throughout. The Word of the Lord never came under the control of the bearer of the Word. authority of God was behind it. It was His word, it still lives, and will abide for ever'. Only one question: is it true that Jeremiah had no visual experience whatever accompanying the Word (page 7)? Jeremiah I;11 and I:13 show otherwise.

In our Theological schools we are often in need of English books of very limited size, because larger books in English usually discourage our students. The two booklets under review serve this purpose well.

D. C. MULDER, Jogjakarta, Indonesia.

Shorter Notices

1. The Administration Of The Lord's Supper. Wm. ROBINSON.

This little book is intended to be a practical guide to those who administer the Lord's Supper. The emphasis is on the practical but there is a brief section given to a theological interpretation of the meaning of the Lord's Supper. Many in S.E. Asia would find this helpful. We need more literature, both practical and theological, on the Lord's Supper.

2. A Companion To The Communion Service. Wm. ROBINSON.

Here is a collection of thoughts on the meaning of communion presented in a devotional style rather than as a systematic theological treatise. A section by various authors presenting brief views on the significance of the Lord's Supper according to the Calvinistic tradition will be welcomed by many in S.E. Asia.

3. Holy Ordinances. Wm. ROBINSON.

Since this little manual for new converts is intended for the congregation more than for the church leader I would not recommend this as a book to be put in our libraries for reference and reading. The manual deals only with baptism and the Lord's Supper while the need is for a small manual dealing with other aspects of the life and work of the church which can be put into the hands of candidates for church membership. Not recommended for our libraries.

4. What the Churches Of Christ Stand For. Wm. ROBINSON.

This concise book presents a brief history of the denomination called Churches of Christ with the major space given to a discussion of the various doctrines and practices held by this body of Christians. Christians who do not belong to this denomination would find it helpful as a point of reference in comparing their own views with the views set forth in this book. Recommended for use in our libraries.

RAYMOND W. BEAVER, Rangoon, Burma.

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